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Contents of previous issues of the *International Journal of Religious Education* are given in the Education Index in your public library.



Courtesy, Bridgewater Alumni Association

MURAL IN THE STATE NORMAL SCHOOL, BRIDGEWATER,
MASSACHUSETTS

ONE HUNDRED years ago a young lawyer of Boston gave up his practice to become secretary of the first state board of education. His name was Horace Mann. He is portrayed above with the principal and the first three students of the first public normal school in the United States. He said, when giving up the law to enter education, "Henceforth, the next generation will be my client."



EDITORIALS

The Journal This Month

ON THE opposite page we present a reproduction of a mural that portrays the early days of education for teaching in America. Public education owes more than we can ever know to the genius and ability of Horace Mann. The training of teachers was always a central factor in his ideas and his program. So it must be in any educational enterprise.

In Christian education the summer time is a unique opportunity for creating the service ideal and for training in leadership skills. Camps for older boys and girls, summer conferences, summer schools—these are available today in increasing numbers. Especial attention is given in this issue to the service rendered by the International Council camps at Lake Geneva and at Lake Winnepesaukee. Pastors, superintendents, directors of religious education, and teachers will find in these camps and others of a similar character the answer to many a vexing problem. Some thought and money given now to sending some young people to these camps would automatically solve many a next winter's problem.

Our front cover and a special article call attention this month to the united emphasis in Christian education for 1937-38 on "Christ in the Life of the World." The two pictures are from a series of ten simulated stained-glass windows to symbolize the ten projects in the United Christian Youth Movement, "Christian Youth Building a New World." The original windows were designed and painted on request by John T. Morgan, of the Ashland Folk School, Grant, Michigan. They were first used as part of the youth exhibit at the General Conference of the Methodist Episcopal Church at Columbus, Ohio, in May, 1936, and immediately thereafter were taken to Lakeside, Ohio, where they were a feature at the Christian Youth Conference of North America.

The ten pictures were reproduced in smaller size in the *Journal* for February, 1937, in connection with articles on the United Christian Youth Movement. Those on our cover deal with two of the important issues in the life of our world, peace among the nations and world comradeship.

Voluntary and Self-Chosen Unity

WE HUMAN beings seem often to walk a tight rope in our social relations.

If we lean too far one way, we fall into anarchy, with its confusion, lawlessness, and civil strife—as in China.

If we lean over in the opposite direction, we fall into an autocratic society with its loss of freedom, regimentation, and ruthless purpose—as in Japan.

Anarchy has the virtues of freedom, and the evils of disunion and waste.

Autocracy has the virtues of unity and achievement, and the evils of suppression.

In government the wise path lies between these two, the path of democracy.

For democracy, after all, is merely a voluntary and self-chosen unity.

It reaches in one direction for the freedom and self-reliance that go with anarchy, but rejects its confusion and ineffectiveness.

It reaches in the opposite direction for the cohesive purpose and singleness of aim that are in autocracy, but rejects its ruthless suppression of the individual.

Then, with these two indispensable values, freedom and unity, in its hands, democracy undertakes the difficult task of blending them into a workable plan of social life. It seeks a voluntary and self-chosen unity.

In religion, this same struggle between extremes has to be met.

What are two hundred Protestant sects but the extreme of religious anarchy, with its weaknesses?

What is the Catholic church but the extreme of a centralized hierarchy in religion?

And what is the cooperative movement among the Protestant communions but the achievement of a self-chosen unity?

In such cooperation the churches together reach for the value of freedom and the value of a united purpose, welding them into a workable plan of religious life.

The Quadrennial Convention of the International Council

THE NEXT Quadrennial Convention of the International Council will be held in the summer of 1938. The exact dates and the place will be announced in the next issue of the *Journal*.

The purpose of the Convention is to consider the relevance of the Christian religion to the total world situation, with special reference to Christian education.

The theme, as adopted by the Convention Committee, will be "The Christian Challenge to the Modern World." It is the judgment of the Convention Committee that it is time for Christian forces to be more on the aggressive than they have been in the past decade. There has been a tendency to talk a great deal of the challenge of the needs of the world to Christianity and to the Christian forces. Leading Christian thinkers are convinced that the Christian religion has the basic answer to the needs of the world. Moreover, they believe that there is reason for calling the world to account for trying so many comparatively superficial cures for its ills instead of accepting the spirit of ideal justice, absolute truth, and perfect love which alone can save men from the sins which do so easily beset them. Therefore, it is proposed that the Convention program shall present to the delegates, and

through them to North America, without dogmatism but with firm assurance, the challenge of the Christian religion to our day.

An examination of life today reveals many trends, some of which seem to be in harmony with the Christian ideal and some of which do not. Such an examination also reveals many situations in family, church, community, national, and international life which are dwarfing personality and are preventing abundant living; and many other situations in which progress is being made toward the application of Christian principles to human relationships and the release of God's children to the fullest development that is possible for them.

The great difficulty is that the Christian message and challenge for our day are not being effectively presented to all the people. Millions are unreached, and of the millions who nominally are being reached by the churches and related agencies many are only partially accepting and acting upon the real meaning of the challenge which the Christian religion contains.

It is proposed in the Convention to undertake to call at-

tention to the major needs of our day, to present the Christian challenge for our day, and to present the major methods and channels by which the Christian message may be made effective. There will be outstanding speakers and stimulating conferences, forums, and seminars; and it is expected that in a special way the Convention will utilize exhibits, demonstrations, and dramatizations to convey its message adequately.

Watch succeeding issues of the *Journal* for further information regarding the Convention, and especially for suggestions as to how local groups may immediately begin making effective the Christian challenge to the modern world.

"Other People's Standards"

A FRIEND of ours was visiting Mrs. Allegratti, who has a remarkable understanding of human nature and yet a simple philosophy of life. But this day Mrs. Allegratti was troubled.

Her youngest daughter, Rosie, has been employed as a maid during the last few months to a woman well known to our friend. Rosie never intended to do housework. Her mother and older brothers and sisters had all worked hard so that she might finish a business course at high school. But after graduation, Rosie found that no one wished to hire an inexperienced stenographer. She needed to earn money, so she took this job of maid. Mrs. Brown, her employer, has been president of the local missionary society; has been active in various civic movements and in the peace movement. Our friend was, therefore, totally unprepared for Mrs. Allegratti's account.

"My daughter Rosie, she no trained to work-a so hard as Mrs. Brown want her to. She say, 'I go to school; I get education; what good it do me? If I work in factory, I only work eight hours a day. Now I work twelve, fourteen, sixteen!' Rosie she good girl; she want to work. But she want some fun like other girls she see."

Mrs. Brown's oldest daughter, a fine young girl, is a leader in her college class and always on the go.

"Rosie say, 'Mrs. Brown, she want person with education to tend her children, she want someone to cook and clean. She give five hundred dollar to Chinese; she give one hundred dollar to Family Welfare; why she not pay me more?' I tell Rosie, she lucky to have job with nice people. But Rosie say, 'What good work, work, work, with never no good time?' What I do with Rosie?"

And then she closed the matter with these words: "Mrs. Brown, she think she want to help people. But she rather give money to Chinese than pay to Rosie higher wages. She really not want to help people, but to feel like big person who gives lots of money. My Rosie, she think she want more pay. She really want to feel like big person too—buy grand clothes, spend lots of money on good time. I tell Rosie she got to grow up. But Mrs. Brown, she got to grow up, too."

Even though many of us may never have employed a maid, it might too easily be any one of us about whom Mrs. Allegratti was speaking, instead of about Mrs. Brown. How often we, too, have been guilty of accepting certain standards of living for ourselves and our family while denying them to others; how often, while trying to serve humanity, we have overlooked our own near-at-hand offenses against it.

Alone at Sea—but Not Alone

A Meditation

ALONE tonight, gazing across the boundless ocean for the first time.

But not alone.

For beside me at this rail stand all those who have looked at this sight before me.

Primitive men who fled from such a monster in fear.

Courageous spirits who, in rude crafts and in spite of treacherous tides and winds, risked their lives to conquer it.

Discoverers who went out upon this wilderness not knowing whither they went.

Poets who distilled its power and its beauty into words.

Artists who transposed it to canvas.

Warriors who in wild combat upon it changed the destinies of mankind.

He who "silent upon a peak in Darien," on the edge of the last new world, first gazed upon the Pacific.

Those who, as pawns in the games of War and Commerce, cofined in stricken ships, found in its restless spirit their last long sleep.

These come from far-off times and distant places to stand with me by this rail tonight.

* * * *

God of the Ages, people Thou our minds always with the spirits of those who, from everywhere and from all times, have made each experience of our life what it is.

—P. R. H., July, 1936

Jesus: The Consummation

By FRANK S. MEAD*

ALL THE ages stood waiting for him to come; all the ages since have looked back to him. All the wisdom of antiquity, all the prophesying of the prophets, all the still, small voices and the thunderings of the ageless search for God are summed up in him. This is Jesus, the Consummation. He is man at his noblest, the mountain peak of human personality, so fine and so much more than human that men looked into his eyes and said that he was God clothed in flesh. He is on a mountain peak, but not on a pedestal. Men could reach him, touch him, understand him, and even imitate him. The greatest boon he gave us was not the hope of heaven, but the certainty that we could be like him. "Be ye perfect, even as I . . ."

Born in a stable and reared in a carpenter shop, he loved the good earth and lowly folk, the shepherds and the fishermen and the laborers of earth; he spoke their tongue; he put his manna down where they could get it; he talked of sheep and shepherds and fishermen and nets and housewives and leaven and lilies and sowers sowing seeds. So every time we see a lily, we think of Easter and Jesus Christ. He could speak of tares, or weeds, and make men want to become tares for his sake. He deified the commonplace, made it reek with God and seem to wear the habiliments of heaven.

Carpenter's son, he was a stranger to the schools. He wrote no book nor left a single written line behind him; yet more books have been written about him than about any other man. He drives the greatest of the scholars to their knees, in Magi-adoration. He puts Aristotle to the blush; he inspires Milton, Dante, Dickens; he shames Shakespeare; he speaks half-a-dozen words and makes the lords of literature cry, "I'd give my life to have written that." And a Raphael and a da Vinci pace their studios in tears, in agony of creative effort, struggling to catch and transfer to canvas the meaning of those eyes, the glory of that face.

He is said to have done many miracles on the road from Bethlehem to Calvary; we wonder how he did them, why, where, when. We are fools. His greatest miracle is that he has stayed so vibrantly alive these many years. What difference does it make whether he healed a blind man here,

a leper there? In his name we have built hospitals, schools of medicine, leper colonies; there is Father Damien and that great Philadelphia surgeon who always prays before he operates. What matters it how he raised Lazarus? Twentieth-century Christians look upon their dead and say, "We shall meet again." You doubt he calmed the wild waves of Galilee? Have you ever let him calm a tumult in your heart, a tempest in your soul? How could he have

fed the five thousand? The five thousand are dead and gone, but because he tells us to we feed countless thousands today, and clothe the naked, and visit the poor and the imprisoned. Some argue that he is a myth, that he never lived at all. Even if that were true, what of the principles that he is said to have stood for, the axioms of faith that have become the dynamo of our progress and our civilization's goal?

Born of the Virgin Mary, suffered under Pontius Pilate, crucified! They nailed him to a criminal's cross, between two thieves, and thought they had heaped on his defenseless head the crowning calumny. They could not know that we should come to think of that cross as somehow holy, somehow untouchable, that we should look at his dying there and shout, "Glorious!" The cross was the consummation of The Life. It was the perfect ending to the last chapter. It meant that to the wisdom of the wise and the pre-

dictions of the prophets he had added the crowning spectacle of a life which had been the proof of all their wisdom and prediction. Jesus lived it! He practiced what he preached before he preached it. His life was a thirty-year sermon on the text, "With God, all things are possible."

Why? Why is Jesus all of this? What did he say or do that holds us so? What is the message he has for us? It is short, simple, explosive. It is this: Love God and man. Pray to God the Father and do as he tells you to do. Do unto others as . . . Whosoever shall compel thee to go a mile, go with him twain. . . If a man slap your cheek, love him in spite of it. . . Forget the law of eye for eye and tooth for tooth, the law of vengeance and of war, and love your enemy. That "just won't work"? Gandhi has tried it, and Gandhi holds the fate of all India in the hollow of his hands, and all the armies of Britain know not what to do with him.



Hofmann

THE SERMON ON THE MOUNT

* Chatham, New Jersey. Editorial staff member of *The Christian Herald*.

(Continued on page 14)

Christ in the Life of the World

The Interdenominational Emphasis for the Year 1937-38

FOR FOUR years the Christian education forces of the United States and Canada have been laying four great ideas upon the mind and conscience of the church.

Three years ago it was "Christ in the Life of the Home." The next year it was "The Church Presses On." A year ago "Building Together a Christian Community" was their united purpose.

For the coming year these three lines of united emphasis come to their climax in "Christ in the Life of the World."

AN URGENT NEED

The Christian religion is deeply involved in the forces that are shaping our world today. The human problems with which religion deals have their roots in world conditions. The evils which religion must handle are world-wide in their scope. Their causes run far down into the world's life. He who would deal with them must be aware of world conditions, think in world terms, grapple with world facts. Christian leaders throughout the world are turning to this situation as never before. Events have forced them to. Two world conferences in Great Britain in 1937 and one in China in 1938 are expressions of this need and will guide in the solution of these pressing problems.

Christian education is under an especial obligation to face these urgent needs. It deals with growing life and as such must be concerned with world issues. It, as no other institution, is under obligation to create world-mindedness. It is well, therefore, that the place of Christ in the life of the world should have a central place in the educational program of all the churches. This emphasis, although chosen some years ago, could not have been better timed.

PLANS FOR THE EMPHASIS

Plans have been made for promoting this emphasis throughout all denominations and for taking account of it in local programs everywhere.

A series of articles by active leaders in world affairs from at least six different nations is being supplied on a syndicate plan to the press of the various Protestant denominations in the United States and Canada. The total circulation of these will be very large and the number of readers still larger.

Arrangements have been made by which leaders in local churches and communities can conduct a referendum among their people to determine what their attitudes and practices on world problems now are.

Following such votes as these, many churches and communities will then rebuild their programs of work and of education so as to make more provision for world-mindedness.

Study and discussion groups, whether growing out of such a referendum or not, will be held in many churches. Special sermons and series of sermons will be preached by ministers. Young people will engage in various projects that begin with their own friends and neighborhoods and reach out to the life of the world.

Community rallies and other types of public meetings will be held. Many communities will make this a special part

of their program for the year. Special events, such as Armistice Day with its Christian Youth Peace Demonstration, Race Relations Sunday, Goodwill Sunday, and others, will be used.

THE EMPHASIS IN THE *Journal*

Readers of the *Journal* will be kept informed in regard to this emphasis during the year. The September number will deal with the use of the emphasis in the local church; and October, in the community. Special articles during the year will deal with such matters as Christian education around the world and its contribution to the solution of world problems, the challenge of our present-day social order to the Christian religion, and also the challenge which Christianity makes to the world, the stake of the church in world peace, and a world strategy for Christianity. These articles will be written by some of the outstanding world leaders and should be of special interest to readers of the *Journal*. They will not duplicate in any way the series of articles being sent on a syndicate plan to the press of the denominations.

There will also be reports of what churches and communities are doing in carrying out the emphasis.

WHAT TO DO

Readers of the *Journal* should begin to plan at once ways by which they can use this emphasis in their work next year. Leaders of groups of young people where the topics or courses are chosen by the group itself should make generous provision for the needs and problems of the world. Adult classes and other groups will find this a unique opportunity to broaden and enrich the outlook of their members. Pastors can keep this in mind as they plan their sermons, mid-week meetings, publicity, and other features for the year. Superintendents of church schools and departments will find the worship services admirable opportunities for using the emphasis. Those using the worship materials in the *Journal* will find the world and its needs featured prominently at various times, although, of course, not given the exclusive place. Secretaries of county and community councils will find it not too early to plan now to meet this urgent need in their program for next year.

Thus together we can all focus attention and effort upon making Christ more meaningful in the life of the world.

MATERIALS FOR THIS EMPHASIS

The following materials are available from the International Council of Religious Education:

FOR LEADERS OF YOUTH—

Youth Action in Building a Warless World
Youth Action in Christian Patriotism
Youth Action on the Economic Problem
Christian Youth in Missionary Action

Each of the above pamphlets is fifteen cents a copy.

FOR LEADERS OF ADULTS—

United Christian Adult Movement—25 cents

Enquire also of your own denominational publisher regarding materials on this emphasis.

International Journal of Religious Education

Thomas Teacher Turns a Page

By J. GORDON HOWARD*

THOMAS TEACHER pondered the situation in his boys' class; older teen-age lads they were and "the best that can be found" he would have told you.

"To develop in the boys a sense of purpose" was the particular question before Thomas Teacher; and in close pursuit was another query, "How create a sense of outreach and camaraderie with other Christian young people in other groups?"

Thomas Teacher was a youth leader of unusual resourcefulness, and he had searched for answers to his questions in various places. At the moment he was turning the pages of a well-known journal of religious education.* Halfway through the periodical it occurred to him that his investigation had been unduly long and tedious. He was about ready to admit failure, something he rarely did. Perhaps his questions had no answers. Perhaps modern young people were not expected to be purposeful? Maybe the idea of cooperative effort by Christian youth was only an hallucination? It was all very mysterious and very baffling.

And then, by a motion more automatic than voluntary, Thomas Teacher turned to the next page of the journal before him. There, staring at him, was the title of an article which immediately aroused in him a desire to venture farther.

He read and as he read his heart warmed. He found himself reading about a Christian young people's movement with the slogan: "Christian Youth Building a New World!" It was exactly something like this for which he had been looking.

The movement had begun in a quiet way, it seemed, and that explained why it had escaped Thomas Teacher's notice to date. But it was gathering momentum and had moved a considerable distance from its starting point. A great national assembly had been held, denominational and state agencies and small units had taken up the various aspects of the movement, and the enterprise was distinctly alive and moving forward.

Thomas Teacher continued to read. And after reading he thought, and after thinking he acted. And here are recorded some of the things he did as he carried into action the inspiration and purposes of America's greatest contemporary Christian youth movement.

1. The Teacher Informed Himself

Not content with one article on the subject, Mr. Teacher searched further. He wrote to the International Council of Religious Education, to his denominational youth education headquarters, to his state office of Christian education. He found much printed material for reading and study, and, to his satisfied surprise, discovered that much of the material was similar and along parallel lines. It pleased him to know that cooperation and coordination among Christian forces was at last more than theory.

This article tells how the United Christian Youth Movement got to work in a teacher, then in his class of boys, and then in the whole church.

2. He Consulted with Key-Leaders in His Group

Mr. Teacher had no desire to drive his boys into action. He wished the members of the class to move in the right direction because of what they themselves decided.

But he knew the importance of "selling"

an idea to his natural leaders and letting them win the others by contagious enthusiasm and influence.

Therefore he "worked on" his three or four key-fellows. He shared the literature he had secured, he conversed informally on various occasions, he called attention to material in secular journals, newspapers, and news reels whenever they confirmed what religious publications affirmed regarding the status of affairs in the world and youth's responsibility to search for a Better Way.

3. He Planned His Weekly Lessons Accordingly

Mr. Teacher found that it was not entirely satisfactory to use the ideals and purposes of "Christian Youth Building a New World" as supplementary material in Sunday school lessons. Although he used illustrations and allusions drawn from the materials of the youth movement, propinquity was not enough. Integration was necessary.

Therefore, for thirteen weeks Mr. Teacher let the various aims, findings, projects of the Christian youth movement become his curriculum. The various elements or aspects considered by the class were: personal religious living, youth evangelism, race relations, Christian missions, world peace, economic justice, constructive use of leisure, the liquor problem, marriage and home life, patriotism for a Christian.

Lessons on Sunday mornings were not the whole story. There were conversations at class meetings through the week. There were visits to nearby places exemplifying some of the conditions being studied. There were interviews with people in the community who had light to throw on questions being scrutinized. There were periods of worship and private prayer when a profound sense of partnership with Christ was stirred, and the boys became convinced that they had a mission in life as they, with Christ, did their significant share of remaking the world.

At the end of thirteen weeks, when the class returned to the regular curriculum of the church school, innumerable openings occurred for the objectives and processes of the youth movement to be integrated easily and normally into the usual lessons. Having opened its eyes to the wider implications of Christianity, the class now saw new meanings where sight had once been dim.

4. Sharing Discoveries with Others

With all its new-found enthusiasm, the class found itself out of step with the other classes and youth groups in the church. Or perhaps ahead of step would be a better description. The boys had become an island of enthusiasm in a sea of inertia. Evidently the next step was to let other young people's groups share the proved values of the Christian youth movement.

* Director of Young People's Work and Leadership Training, Board of Christian Education of the United Brethren in Christ, Dayton, Ohio.

The president and the counselor of the young people's society were extraordinarily alert and saw the possibilities of the movement. Other classes in time, and one at a time, moved into line. Soon Mr. Teacher saw the entire youth division of the church moving to the cadence of wider vision, new purposes, deepened sense of mission, and a zeal and earnestness touched with The Divine.

5. *Special Inspiration and Training Included*

Youth leaders in the church, including Mr. Teacher and his boys, soon felt their lack of skill in the face of the diversified demands that the movement placed upon them. And in spite of their utmost sincerity, their momentum had a tendency to lag, and at times a feeling of loneliness in Christian work enveloped them.

As a remedy for these ailments and to insure a constant intake of spiritual vitamins, a regular diet of summer camps and conferences was prescribed for various leaders and other workers.

All through the year a sharp eye was kept open for possible training agencies. The possibilities of the Standard Leadership Curriculum were sampled at first and then this curriculum regularly used with gratifying results.

6. *What Will We Do About It?*

Early in his class procedure, Mr. Teacher opened up possibilities to discuss and to plan definite activities. "What will we do about it?" was a question never overlooked or avoided. Thomas Teacher knew that the last half of "education," with slight transposition, spells "action," and he early discovered that out of every worth-while "emotion" should emerge "motion."

In studying the race question and in considering education for peace, the mission boards of the church were found to be engaged in similar enterprises. So missionary money was raised with a new joy; missionary programs in the church school gained favor; missions lost its remoteness and became a part of a living present-day movement.

The study of recreation and leisure led to the establishing of a hobby club in the church with regular nights set aside for hobby sessions. Mr. Teacher's biggest problem in this case became one of knowing what to do with a considerable number of the older men's class who suddenly discovered that the young people were having an uproariously wholesome time and wished to be in on the fun.

The attention given in the class on proper preparation for home life and marriage was found too important to deal with exclusively, and the adjacent Y.M.C.A. and Y.W.C.A. cooperated in a county-wide series of six forums for young people on this highly pertinent subject.

The race question seemed to cause the most interesting situation. Usually adults in the church took only passing notice of their youth program. But when it was noised that Mr. Teacher had invited a Negro minister to teach his class, things began to happen. Mr. Teacher was called to explain his uncommon conduct, and one thing led to another until Thomas Teacher and his boys found the importance of sharing their newly acquired enthusiasm not only with other young people, but also with parents and other oldsters as well. Thus, before the storm had calmed, it was discovered that building a new world is not a task which can be assigned to any particular age group. It must become a cooperative enterprise in which the rising generation and the reigning generation have much to share with each other.

The upshot in this case was that the Negro minister was

invited back to speak to a meeting of the entire church school. And soon, in other ways, the whole church began to feel the power of the enterprise, a power which seems impossible at first, but soon becomes increasingly imperative as study and action go forward together: "Building a New World!"

And it all started in that church when Thomas Teacher turned the page.

One Community's Experience in Leadership Training

By VIVIAN S. WATSON

THE Central City (Nebraska) Interdenominational Standard Training School was begun, as I suppose all religious movements or developments are, as a result of the *felt need* on the part of a group of *concerned* people.

The Ministerial Alliance became interested in asking the denominations of the city to unite in a school, and in April, 1926, they sponsored the first Interdenominational Standard Training School in Central City.

The first school was a great success from the standpoint of inspiration, practical help received, enrolment, and finances. A request was made for a similar school in the fall.

The time came, as the number of training schools in the state increased, when it became difficult to secure as teachers those we had had or others of similar positions. There came, too, the increased difficulty in securing sufficient funds with which to pay such teachers. Then the Administration Committee considered the possibility of finding competent and eligible teachers nearer home. Dr. R. W. Gammon, of Chicago, in an address at the State Convention at York, called this undertaking "debunking the experts," but it seems to me that we only released some experts and found others equally talented here in our midst. A physician, a college teacher, high school teachers, and pastors of Central City and neighboring towns have served as instructors.

One of the outgrowths of the training school is the City Council of Christian Education which was organized a year ago last summer. This Council supervises the training school.

At the close of the first school, those who wished were given an opportunity to express their opinions. I remember that one arose and said, "This has been one of the finest revivals I have ever attended." That expressed my feeling too, and I have felt the same about each term. There we find inspiration and renewed courage. We are stirred to deeper consecration; to greater effort and determination. And, in addition, we receive practical help in the means and manner of attaining our new or re-awakened aspirations and ideals.

As a teacher one gets a new vision of religious education; its scope, its aims, its responsibilities, and its privileges. We no longer merely teach the Bible, hoping and praying that some day our pupils will give their hearts to the Lord and accept Jesus as Savior. We must inculcate a love of God and of Jesus Christ and an appreciation for and understanding of his teachings that will effect changes in their everyday lives *now*. We strive to "put the child in the midst" and, with the Bible as the chief tool, help him to discover and to choose *now* Jesus' Way of Life. We try to help him grow in grace *now*. We try to help him develop Christlike character *now*. This broadening of aim and glimpse of enlarged responsibility bring new inspiration and new incentives.

A Quarter Century of Community Change

By NEVIN C. HARNER*

THIS is a partial account of the way in which a group of determined citizens of a city in Pennsylvania have striven to Christianize certain phases of their community's life over a period of almost a quarter of a century. The story is a thrilling one, but it is hard to catch its dramatic qualities and confine them with paper and print.

THE SEAMY SIDE OF A GOOD CITY

The city in question had a population of about fifty thousand in the year 1914. It was an old, conservative, stable community. The proportion of "foreigners" in its population was small. It was not excessively industrialized. It was full of churches. Within its borders were an academy, a college, and a theological seminary. Its cultural life was on a high plane. The respectable citizens were proud of their city, and rightly so; there was much of which to be proud. The fabric of the community life presented an attractive pattern—on top. But underneath there was another side, a seamy side. Some of the details of this seamy side, as reported to the ministers of the city, were as follows:

Forty-five houses of prostitution with a patronage of from 3,000 to 5,000 weekly (including students in college, high school, and grammar school) and a weekly income of from \$6,000 to \$9,000.

Burlesque shows each Saturday afternoon and evening in a local theater with an attendance of 1,200 men and boys.

Obscene dances along the midway at the county fair (the count of boys at one show amounted to 150), and similar objectionable dances at the many traveling carnivals which visited the city.

Unregulated dance-halls, at which vice-agents were frequently to be seen plying their trade.

Seventy-two saloons in the city, and 250 more in the surrounding county.

About fifty beer clubs in the city. One of them had 450 members; and, on occasions, an evening attendance of as many as 75 to 125 prostitutes.

A hopeless situation in the liquor license court. Time and again, in the face of irrefutable evidence of violation of the law, the license would be either renewed or transferred, but not voided.

Sixteen out of 19 polling places in saloons.

An estimated ten thousand persons (including many boys and girls) patronizing slot-machines and punch-boards in stores, lodges, and saloons.

Seven thousand people a week gambling in baseball pools.

The midway at the county fair and the many traveling carnivals which came to the city offering additional opportunities for gambling.

The motion picture well on the way to being a community menace, with an estimated thirty per cent of the pictures conducive to immorality.

WHAT WAS DONE ABOUT IT?

Ten years later, in 1924, an amazing report of achievement was made before the assembled ministers of the community:

The 45 houses of prostitution had been closed 9 years previously and kept closed, together with 20 more that had dared to open in the meanwhile.

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The burlesque shows had been suppressed.

The obscene dancing shows at the county fair and at carnivals had been stopped (4 prosecutions were required to do this).

Dance-halls and parks were being supervised by a police-woman, who had been employed at the instance of this group of citizens.

Before Prohibition, 8 hotels and 6 road-houses were closed, the beer club disbanded, and the proprietors of 14 other drinking places successfully prosecuted. (This was accomplished in part through 15 citizens watching drinking places from 10 P.M. till 1 A.M. for two months.)

After Prohibition, 3 proprietors of saloons had been jailed for violations of the law.

All slot-machines, punch-boards, and open baseball pools suppressed (half-a-dozen prosecutions required).

The midway at the county fair freed from gambling and obscene shows (12 prosecutions required).

Five investigations of motion pictures made by responsible citizens, with proper publicity given to the findings. The beginning thus made was in due time to have national reverberations.

A curfew law enacted for the city.

If such measures are not a step toward embodying Christian ideals in the life of a community, what are they? But this is not the end of the story. The group responsible for these changes has remained everlastingly on the job, and is still working. For example, during recent years eighty magazines of objectionable character, which formerly released a veritable flood of filth over the city with each new issue, have been suppressed. Also, a notorious link in the white-slave chain in the eastern states was broken with the aid of G-men.

HOW WAS THIS DONE?

As always, there has been one man at the heart of it—a fearless, consecrated minister of a local church. Over twenty-five years ago he began his pastorate in this community. Within a few months of his arrival, he realized that community conditions were tearing down the good life in his people as fast, or faster oftentimes than he could build it up. And so he began! His life has been in danger; his church and home have had to be protected by police guards; he has had to face disaffection within the ranks of his own congregation; he declined a call to an influential theological professorship because it came at a moment when a local battle was raging furiously; and he has continued his efforts in behalf of a cleaner community.

But he has not worked alone. On November 23, 1912, the first meeting of a Law and Order Committee was held. This committee was made up of representatives from the local Ministerial Association, from the Chamber of Commerce, and from the Charity Society. In time this early organization became a Law and Order Society with a hundred or so members and with a governing board of twenty men and women. At present this board includes three ministers, six professors in college or seminary, four women, six business men, and an academy headmaster. Their standing in the community is such that a visit or a letter from them cannot be readily ignored.

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Some Natural Advantages in Country Life

By JAMES D. WYKER*

A CITY minister will visit me this summer. He and his family will occupy our cabin from the middle of June until the middle of August. It will be his first extended vacation in ten years. He will enjoy a chance to see what has happened in this community since the churches federated ten years ago.

Every one of our young visitors will be enrolled in some specific religious training while they are here. The family will arrive the same day that our vacation church school starts. Anne will be in the primary group and Jack will be with the juniors. They will find that our children use the new series of cooperative vacation school materials. No doubt they use that series in the city school. The children, however, will get much more out of certain courses here in the country. Last year when our children were following the course on "Finding God in the Out-of-Doors," they just hopped over the fence back of the church and there was a wealth of material, all declaring their Maker's praise: the trees, the stream, the green grass, the grasshoppers, the frogs, the snakes, the turtle (which they put in the glass bowl), the flowers, the sheep and the calves at pasture. In the surrounding fields were the growing crops. Now that our churches are federated, we have the leadership and the community morale to carry out some of these advanced methods of Christian work.

The visiting twins will be about fourteen, just the right age to be in our Camp Fire and Boy Scout groups. Will they get as much out of being in our country organizations as they get out of the ones in the large city church? When they go to camp during the first week of July, they will learn to live as they never lived in the city. Those youngsters will have the range of a hundred-acre woods, with cooking along the stream, two swims a day, and opportunity galore to practice scouting and camp-fire lore. Their bodies will grow healthier and their characters more versatile under the influence of God's great out-of-doors. They have never seen our camp, with its cabin, dining hall, camp-fire arena, and our holy of holies—Vesper Hill. All this has come to pass since the Federated Church was formed. No one of the old churches could have secured the wood or equipped a camp or carried on Camp Fire or Scouting groups which would serve our entire community. I shall never forget the thrill that emanated from our people when our summer associate pastor induced the officers of our Disciples Church to request the unemployed men of the community to demolish the old horse-sheds and use the lumber to erect our dining hall at Camp Tohee.

One restive boy from the city will enjoy renewing his boyhood acquaintances here. The boys all liked him. He will be in our high school camp. A coed camp, under the supervision that our Federated Church gives, contributes more to the adjustment of the sexes during adolescence in a wholesome way than any other procedure which we have discovered. A city boy in the midst of our country group this year will contribute a "cosmopolitan" influence which will be of great value to our youngsters. In this communal experience of paring vegetables and washing dishes, the boy will get acquainted with the daily routine by which farmers

make a livelihood. When he helps carry water up the hill and pulls the cross-cut saw, he will get near to nature in a realistic manner. These experiences are the foundation of character. They contain such elements as sobriety, humility, industry, patience, persistence, cooperation, brotherliness. It is rather humiliating to us older persons to realize that possibilities similar to these lay waiting to be utilized when we were children, but that the denominational organization of religion lacked the leadership and the facilities to take possession together of these character treasures.

The older daughter will get here in time for the young people's camp the first of August. Her work in the industrial girls' division of the Y.W.C.A. has taught her much about suffering humanity. Her courage has made her valuable to organized labor in the hosiery mills. Does she know the farmer's plight? Will she understand our farm youth who have attended folk schools and know about farm cooperatives? As a result, both sides will learn much about our economic system and the persons and groups controlling it. She needs to learn from the out-of-doors. Her urban God will take on new proportions at camp. The half hour of bird study every morning, the knowledge about the different trees, the lessons in the flowers will be adult education that is not found around the hosiery mills. We were happy last summer when our visiting naturalist pointed out to us the red, the black, and the white oak, all in our own camp. Our visitor, himself, may discover some neglected boyhood knowledge which will help him to be a better city preacher.

The women will take our friend's wife to camp with them the last week of their vacation. No doubt she will direct a mission study of women in every land. Her group will probably be a little more receptive and more appreciative than she is accustomed to. She will need to make her own adjustments with these democratic, fun-loving, tired farm women. Will she don a bathing suit and plunge into the muddy swimming hole when there is no provision for a bath upon her return to camp? Can she acquire the respect of the farm women by rising at 6:30 and using the dishcloth with grace? If she does, she will add inspiration to the worship on Vesper Hill. Perhaps this week of experience will raise this question in her mind: Is it psychologically and spiritually possible for people who do not habitually share in some way in the toil and dirt of the masses to cultivate religion? Discouraged as she is with trying to strike fire in the lives of some of the more sophisticated city women, she will get a thrill out of counseling with these farm women!

No doubt the one activity to take our visitors by surprise is our recreation. When my brother minister was a boy, singing games were regarded as a sin. We had to sneak off to play them. Since the churches have federated, the church has secured leadership that understands creative recreation. One who plays singing games must practice giving up, accepting the unsought, release of self, group discipline, democracy, and cooperation. Will the city young folk who engage in commercial recreation learn that homemade recreation is worth more, costs less, and lasts longer? They will observe that, during the last five years, the centralized

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* Minister, The Federated Church, North Jackson, Ohio.



Photo, Ewing Galloway, N.Y.

HAPPY MEAL HOURS ARE ESSENTIAL TO THE FREEDOM OUT OF WHICH COME THE
FAMILY'S CONVERSATIONS WITH GOD

Around Home

By RUTH HANNAH CHALFANT*

WHERE do the millers live? Tell me! Where is their bug-house?" This question, so important to the three-year-old who asked it, proved to be equally interesting to the family. It became the theme for a lively conversation and for inquiry. It might have been ignored by those who were accustomed to seeing millers fly through open screens summer after summer, but the child's wonder was too sincere to be lightly turned aside. "Where is the miller's bug-house?"

Conversation around home is one of those happy family customs which we do not always study and bring to the highest possible place. We are so close to it, so much a part of it, that sometimes we lose sight of its real opportunities. We even allow it to become a commonplace thing, and make ourselves poor in that wherein we might be rich.

Are you so fortunate as to live in a home where there are people of all ages, from babies up to those of great age? Do you appreciate what a variety of interests come to light every day in such a group? Many homes have but half a life span represented. You may find that the members of one family of neighbors are all under thirty years of age, while those in another family are over seventy years. What a difference there must be in their daily conversations. Then there is yet a third family perhaps between thirty and seventy. What are the things about which they talk?

"Inform yourself about the origin and history of at least one thing in your home each week." This was the gist of a recent radio talk, given for the purpose of aiding conversation among women at afternoon teas. It was offered as a means of turning thoughts away from a prolonged discussion of weather, clothes, food, or personalities, and making the afternoon really worth while. The suggestion might well be used for a family's benefit.

If someone with a noiseless typewriter were hidden in your home for a week to record the conversations, even at

meals, would you be proud of the result? Would it bristle with enthusiasm, or be dull and stupid? Would it be informing or useless? Would it be completely trustful or a little suspicious—this thing that might have been so beautiful?

"I noticed an interesting account of John Burns in the last book I read on the Battle of Gettysburg," said Father one day.

"Was he the civilian whose statue we saw on our way into the town?" I asked.

"Yes—a very loyal man; and do you remember . . .?"

We did remember, and we were ready for another of those fascinating conversations on the historical incident which brought freedom to a slave race. No one but Father knew the details, and none but he could have supervised the turning of a large sheet of muslin into the famous battlefield itself. We could put the trees in the peach orchard and show the wheat field, but he held the parts together in one important whole.

How easy it would be to end such conversations almost before their beginning, by lack of interest. Yet world-wide topics follow those of national interest and a meal time is never long enough to complete these discussions. How wasted is the hour that allows a family to leave the table without being mentally as well as physically refreshed. When minds in a group are keen and alert, they fly to attention with even the simplest statement. They see the possible development lurking in a homely thought. It is a kind of happy habit that can be attained by any one, and that makes for joy among people living together.

"I felt sorry for you today, yet I didn't know what to do," said a religious educator, not long ago, to a visiting friend. "We talked 'shop' throughout the dinner hour and it must have been boring to you." In many ways it seemed ideal for a number of folk working together to live together also. But it was really the visitor who felt a little touch of pity for

* Washington, Pennsylvania.

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those who, for the time being at least, were constantly tempted to talk "shop" at their meals. Where were the thoughts that a mother or father always contribute? Where was the instant awareness of little children?

For most of us, there are years at a time when we must live other than in family groups. There are college years and years of professional work away from home. These years are rich in new experiences and in the making of friendships. They hold intense and broadening opportunities for conversation with people of widely diverse interests. Yet through them all we must somehow hold to the balance of family groups. We must instill appreciation for it in those with whom we work, even though we ourselves must forego it for a time.

"Your home life is so invigorating; it makes up in a large way for your having no work. In my home we seem to have so little in common that I just couldn't endure to be without a job." What a tragic thing for any one to have to say about his own family's life. Was it really less interesting, as far as individuals were concerned, or did these individuals fail in their responsibilities toward their common life? Sharing must always remain a basic principle of happy homes. Spirits need the obligations and privileges of family conversations—the leavening of equality in the expressed thought of youth and age.

What greater service could we give to those around us than to arouse in them an alertness to the heritage of these family conversations. They range from the gay to the serious, from fairies to heavy drama, from the simplest home activity to the most highly organized industry and profession, from homely hobbies to the highest cultural art, and from superstition to religion. Everything seems to come within the scope of a normal family's discussions.

"How do you find time to go so many places when you are in school all day and have only your evenings at home?" a young school teacher was asked.

"Oh, I couldn't spend an evening home for anything. There is nothing to do, nothing to talk about." Such an answer was surprising to those of us who knew her outside of home and believed that she must always be the same vividly alive person.

It may seem that this whole subject is a casual thing—that topics always just happen to be, and that we pick them up and enlarge upon them. In many cases this is true, but there are two definite aids to our group discussions at home. We must be quick to turn any unworthy or unprofitable topics into different channels. We must also be willing to prepare definite contributions. The latter may consist of paying closer attention to the signs which nature is posting all along our way to school or to work. It may be clipping a newspaper editorial, or listening to some radio program with the purpose of reporting on it. If we carry something of special interest to each meeting of our family group, we will surely leave with a feeling that it was a worth-while meeting.

Happy evenings in the living room and happy meal hours are essential to the freedom out of which come the family's conversations with God. In these, as in others, there can be a wholeness only when they are composite expressions of childhood, youth, and age. Simplicity and power go hand in hand.

"God has been in his storage room all day. His hands are so dirty and I know he is too tired to listen to me talking.

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These men and women—and their predecessors—have been willing to soil their own hands in order that the community might be made cleaner. They have stood ready to make unpleasant investigations, to appear in court as witnesses, to sign their names to open letters, and, in general, to identify themselves with a cause which was frequently unpopular. The sponsorship of the work by people of this caliber has been largely responsible for its record of success.

Sometimes ready cooperation has been received from local officials. District attorneys have argued the Society's cases in court. Upon the presentation of sufficient evidence, they have sent out letters under their official letterheads to news dealers, warning them against the sale of such and such magazines. Mayors have issued official warnings to proprietors of local theaters, and have sent their police officers to raid and make arrests. Not all district attorneys and all mayors during the past twenty-five years have done this. City administrations have varied widely in their eagerness to enforce the law when violations have been brought to their attention.

One of the basic principles of procedure has been to *get the facts first*—absolutely reliable evidence which can be supported in court if necessary. Hearsay, chance observation, and supposition are not enough. For this work of fact-finding, the Law and Order Society has employed for some time a full-time agent, whose sturdy figure is all too omnipresent for certain denizens of the city. On several occasions during the twenty-five years of coping with the vice traffic, expert professional investigators have been imported from the outside to make thorough-going surveys in order that the situation might be kept fully in hand and unbiased information secured.

WHAT IS THE RESULT?

The result, in a word, is that young people in this particular city have a better chance of growing into decent manhood and womanhood than do the youth of neighboring cities of the same size.

The effects of this work have spread far beyond the confines of this one community. Many other communities have been stimulated by this example to institute similar work within their own borders. The central figure in this story, the minister referred to above, has probably had as much to do with the campaign for better motion pictures as any other man in America.

The men and women of the Law and Order Society are not blind to the limitations of their work. They know full well that it is not enough to curb evil ways of spending leisure time, if good ways are not provided. They are aware that there are other ills of society besides gambling and vice and intoxication, and in other connections many of them are active on behalf of world peace and industrial justice. They would not claim that the work of the Law and Order Society is all-sufficient. They do feel, however, that it is sorely needed.

One of the chief discouragements during the past twenty-five years has been the reluctance of the churches of the city as churches to identify themselves with this work. Is it not the part of a Good Shepherd to be concerned about the pasture in which the sheep feed?

Must the Sunday School Go?

By THOMAS ALFRED TRIPP*

This is the last in the series of four articles showing how one church restudied its total program and made significant changes based upon its own sense of need. The articles were written while the author was pastor of the church discussed.

YOUR Sunday school movement is ruining my church," cried a pastor to a religious educational worker who was leading a recent conference in an eastern state.

"How can we get our Sunday school pupils to stay for the church services?" asks another minister. "Our school is weaning our children and young people from the church and religion."

A board of deacons in a New England village has decided to do away with the Sunday school of their parish because none of the pupils ever joined the church or attended its services.

"We need a church and only a church," wrote Professor T. G. Soares a few years ago. Since that time many religious leaders have come to a similar conclusion. Facing the problem of the ever-widening chasm between the Sunday school, on the one hand, and the church as a whole, on the other, they have become increasingly aware of the difficulties inherent in such a condition.

There is a tendency to try various kinds of experiments at unifying the educational and other features of the local church program, ranging in type from the make-shift "unified service" to the completely "graded church."

Certain warnings have become necessary. Amid all this discussion and experimentation there is a great danger of giving undue importance to the mere problems of organization. However serious the break between the "Sunday school" and the "church," that problem is not nearly so fundamental as, for example, the chasm between the Christian ideal for society and the actual social conditions of today. It would be nothing short of a major tragedy if, just at this point in the social and economic crisis, the church should involve itself too deeply in a discussion of issues involving internal reorganization and techniques. Such a prospect recalls the spectacle of the church hotly debating the theory of organic evolution and the doctrine of virgin birth while the nations plunged headlong into the World War.

As a second warning, it should be stated that no one form of organization and program can be expected to be universally adequate to meet the needs of all churches. Stereotyped "model plans" should be strictly avoided. Rather, procedures should be sought whereby local churches can successfully develop their own individually adapted organizations and programs.

The final caution is that care must be taken lest the invaluable results and experiences, accumulated during a century of religious educational progress, be lost in the transition. Proposals to "abolish the Sunday school," without having first provided constructively for its successor,

place us in danger of doing so. Evolution, rather than revolution, is needed. Schemes to dump all age groups into ungraded experiences of "unified worship services" threaten to violate some of the principal tenets of religious education. The desire for an easy wholesale method, the thrill of numbers and mass movements, or the egoistic preaching-complex of some pastors are likely to lead us astray with undue haste into superficial solutions if we do not beware.

How, then, can churches heal the breach between the "Sunday school" and the "church" and hold their pupils for the church and religion? In a church where we have been trying, during the past four years, to solve a rather acute problem of this kind by developing a unified graded church, we have come to certain conclusions about the answer to this question. We feel that, in the immediate future, improvement may be expected to take place on at least three levels.

The Sunday School Level. All churches have not been equally affected by the modern temper. Isolation, homogeneous grouping, and other conditions may be the causes preventing changes in their situations. Thus, the Sunday school still works as well as it ever did in many, if not most, churches. Those churches will not be likely, or even wise, to seek a change until they become conscious of some inadequacy of their present arrangement.

In many churches, improvement *within* the Sunday school is the best that can be expected or desired. Helpful changes may often be made in such situations. The educational process, conducted in a spirit of understanding and goodwill, can solve many problems effectively at the point of teacher-pupil and pastor-leader relationships, regardless of organizational set-up. Good teaching is the key to success in any kind of educational situation. Leadership education will be a most effective emphasis on this, as well as on other levels. Sunday school teachers can do much to develop loyalty to and participation in the church. Friendly counsel between the church officers and the Sunday school faculty can work wonders.

Most churches should not give up their Sunday school. They should courageously improve and use it.

The Correlation Level. For many years religious educators have struggled with this phase. Councils for age groups, committees on religious education, and other types of organization have been used to correlate the various educational agencies in the local church. These have been more or less helpful. Usually the Sunday school dominates the situation. Each agency goes on very much in the same channels as before, but frequently the correlating group is successful in limited spheres. It may lead to cooperative planning in specific activities—such as, recreation, curriculum building, and the like—or it may be effective in at least one age group, usually the young people's. Seldom is there a vital integration of curriculum, although there may be, and less often does it affect the problem of disunity between the educational work and the church as a whole.

Various catch phrases, such as "church school," "integration," and the like, have been tried in an effort to popularize the correlation movement and to create a psychological set-

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The Summer Camp Trains Leadership!

A Message to Those Seeking Leaders in the Local Church and Community

THE summer leadership camp is an able and indispensable ally to pastors, directors of religious education, and others responsible for religious education. In the first place, it equips young people for positions of leadership in the church school, in the young people's program, and in the community. Secondly, it so contributes to the religious experience of the young people that the ministry of the church is increased many times.

The International Council camps are planned with these two needs in mind. Much of the latent leadership of a church resides in the young people. Yet in so many instances these young people lack the training to be really useful and efficient in the church program. They would like to teach in the church school and frequently are called upon at the last minute to substitute. But their training is inadequate, their experience is inadequate, their method is inadequate. If these young people are in high school, they are too busy during the school term to take leadership training courses. If they are in college, their studies and social life make it impossible to take such training.

What is the remedy? There are no such drawbacks to a summer camp. Here is an opportunity for young people to go into the country beside a lake and to study. Here is the opportunity for them to meet other young people of college age who are interested in being adequately equipped for religious work. Here is an atmosphere that raises leadership training to its highest level.

There are some of the courses in methods that will be offered this year at the International Council camps. (For a description of the content of the courses, write for the "Camperbook" or see Educational Bulletin No. 502, *The Second Summer Courses of the New Standard Leadership Curriculum*.)

Ways of Teaching
Understanding Churches
Building a Trial Youth Program
Youth and Worship
Youth Groups in Cooperation
Lecture Time and the Church Program
The Art of Leadership



"LAKES AND MOUNTAINS BEKIN' ONE AND ALL"

Gaining Youth Groups in Specific Projects (The new United Youth Movement)

In addition to methods, there will also be courses to enrich religious experience. It is obvious that enthusiasm and desire to teach, and even a knowledge of method and procedure, are not enough. Some young people have these, but the religious resources at their command are meager. Their own religious experience which they wish to share with younger people is not explicit and adequate. Their knowledge of the subject which they are to teach is not explicit and adequate. How often does a college young person starting out to teach in church school remark, "I certainly hope no one asks me about immortality or what God is like."

The church school presumably should have trained that young person, but frequently has not. Where can a young person get this experience without the price being prohibitive? The most effective answer is summer camp. The courses in the field of personal religious enrichment offered this year at the International Council camps are:

Personal Religious Living
My Christian Beliefs
My Life Work
The Old Testament: Its Content and Values
How the Bible Came to Be
The Christian Message for Our Present-Day World

There is one further factor that needs to be considered. Young people desire to be thought of individually. Their

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What Are the Facts?

Concerning Juvenile Delinquency

THE JUVENILE delinquent is a potential criminal! More and more communities and individuals are realizing the truth of that startling statement, and, what is even more important, are taking definite steps to remedy the situation. New Jersey, for example, has been making some very definite gains in its venture in justice, because of the vital interest of the mayor of Jersey City in this problem. As a result, the number of children in the Jersey City area sent to correctional institutions has decreased from 600 six years ago to 36 last year. What this community has done, other areas may do.

We may well ask just how widespread juvenile delinquency is. Answers to this question will be found in the statistics which follow. These are taken from a recent publication¹ of the Children's Bureau of the United States Department of Labor. Part One of this pamphlet is based on juvenile-court reports furnished by individual courts and by state departments dealing with juvenile-court and probation work; Part Two gives information, compiled by the Bureau of Prisons of the United States Department of Justice, concerning juveniles under nineteen years of age who violated Federal laws.

The first table¹ (page 5) will provide a background picture for the information which follows.

TABLE I

Year	Population of the United States ^a	Population of areas served by courts reporting ^a	Per cent of population of United States	Number of courts reporting	States represented ^b
1927	118,196,785	17,439,000	14.8	43	16
1928	119,861,607	20,685,200	17.3	65	17
1929	121,526,429	22,275,900	18.3	96	21
1930	123,091,000	24,967,100	20.3	92	24
1931	124,113,000	27,809,700	22.4	169	24
1932	124,974,000	34,392,100	27.5	267	25
1933	125,770,000	38,015,800	30.2	284	27
1934	126,626,000	37,170,600	29.4	334	26

^a Estimated as of July 1.

^b Includes the District of Columbia.

The table¹ (page 5) which follows gives for the same period, from 1927 through 1934, information concerning the number of various types of cases reported by the courts each year.

It will be noted that each year there has been an increase in the number of courts reporting, which may in part account for the steady increase in the number of cases reported. When one realizes, for example, that the figures given for 1934 in the last line in the second table are for areas which represent but 29.4 per cent of the total population of the United States, one realizes the seriousness of this problem.

The next question to consider might well be the age range of this vast number of delinquents who have come

¹ *Juvenile-Court Statistics for the Year Ended December 31, 1934 and Federal Juvenile Offenders for the Year Ended June 30, 1935.* Publication No. 235, 1937.

TABLE II

Year	Number of courts reporting	Cases Reported				
		Total	Delinquency	Dependency and neglect	Children discharged from supervision	Special proceedings ^a
1927	43	49,562	30,363	12,552	6,647	—
1928	65	65,600	38,882	16,289	10,429	—
1929	96	75,610	46,312	18,805	10,493	—
1930	92	82,963	53,757	20,711	7,562 ^b	933
1931	169	100,669	59,880	22,317	17,356	1,116
1932	267	108,417	65,274	23,235	18,737	1,171
1933	284	107,764	68,039	21,605	16,928	1,192
1934	334	107,790	66,651	22,499	17,490	1,150

^a Special-proceedings cases were not reported prior to 1930. They include cases of petitions for commitment of feeble-minded children, adoption cases, controversies regarding custody of a child, children held as material witnesses, and certain other types.

^b Exclusive of New York City, for which a complete report was not available.

in contact with the courts. The data given in the third table¹ (page 42) are gathered from the reports of 291 (284 reporting boys' cases; and 256, girls' cases) of the 334 courts reporting for the year 1934. It should be noted that the largest number of cases concern juveniles fourteen and fifteen years of age.

TABLE III

Age of child when referred to court	Delinquency cases	
	Boys	Girls
Under 10 years	3,088	370
10 years	3,144	264
11 years	4,082	348
12 years	6,169	621
13 years	7,968	1,066
14 years	11,097	1,899
15 years	12,039	2,421
16 years	6,481	1,399
17 years	2,954	732
18 years and over	214	83
Not reported	181	31
Total cases	57,417	9,234

Of the 334 courts reporting for the year 1934, 291 (284 reporting boys' cases; and 256, girls' cases) indicate the reasons, in fourth table, for reference to court of boys and girls dealt with in delinquency cases handled by them.¹ (page 46)

That the delinquency rates for both Negro boys and girls is notably higher than those for white children of the same sex is shown in the fifth table.¹ (page 33) The rates given are per 10,000 white and Negro boys and girls of juvenile-court age dealt with by courts, serving areas with 100,000 or more total population and 10,000 or more Negro population,² which have reported throughout the periods specified.

And now for a brief survey of the report of the United

² According to the 1930 census.

TABLE IV

Reason for reference to court	Delinquency cases				
	Total	Boys		Girls	
		Number	Per cent distribution	Number	Per cent distribution
Automobile stealing	1,556	1,549	3	7	a
Burglary or unlawful entry	8,052	7,974	14	78	1
Hold-up	396	388	1	8	a
Other stealing	18,459	17,478	31	981	11
Act of carelessness or mischief	15,756	14,875	26	881	10
Traffic violation	1,883	1,809	3	74	1
Truancy	3,835	2,834	5	1,001	11
Running away	4,658	3,184	6	1,474	16
Ungovernable	6,165	3,573	6	2,592	28
Sex offense	2,525	928	2	1,597	17
Injury to person	1,550	1,336	2	214	2
Use, possession, or sale of liquor or drugs	434	319	1	115	1
Other reason	961	853	1	108	1
Reason not reported	421	317	—	104	—
Total cases	66,651	57,417		9,234	

^a Less than 1 per cent.

TABLE V

Year	Juvenile-delinquency rate ^a							
	14 courts reporting, 1927-34				19 courts reporting, 1929-34			
	Boys		Girls ^b		Boys		Girls	
	White	Negro	White	Negro	White	Negro	White	Negro
1927	139	566	23	141	—	—	—	—
1928	152	567	26	135	—	—	—	—
1929	159	614	27	139	149	515	29	128
1930	161	604	27	135	148	502	28	130
1931	148	575	22	125	136	475	23	118
1932	138	559	18	117	126	467	20	104
1933	132	568	17	113	121	477	18	101
1934	119	612	18	120	111	514	20	113

^a Rates are based on population estimated as of July 1 of each year except 1934; no estimate for 1934 is available, and the rates for this year are based on the estimate as of July 1, 1933.

^b Only 13 courts reported girls' cases.

States Bureau of Prisons. For the fiscal year ending June 30, 1935, 2,219 new cases, having to do with juvenile offenders under nineteen years of age, were brought to the attention of United States probation officers in Puerto Rico and in the 72 Federal judicial districts in the 48 states in which United States probation officers were on duty during the year. These 72 districts represent 91 per cent of the population of the 48 states. Among the facts revealed by the figures compiled in this study are the following:

1. That a larger number of juveniles violated Federal laws and were brought to the attention of Federal authorities in the year ended June 30, 1935, than in the previous year; a larger number of offenders were received in jails to be held pending trial in 1935 than in 1934; a larger number were placed on probation; and a larger number were received under sentence in jails and in Federal institutions.¹ (Page 106)

2. The increase in the number of offenses appeared among juveniles of each age. The figures suggest, however, that the increases were somewhat larger among juveniles under seventeen years than among juveniles of seventeen and eighteen

years. Juveniles seventeen and eighteen years of age, however, comprised, as in previous years, the great majority of Federal juvenile offenders.¹ (Page 106)

The problem becomes even more serious when we realize that the juvenile delinquent is a potential criminal.

QUESTIONS FOR CONSIDERATION

1. What is the situation with respect to juvenile delinquency in your community? Has there been any decrease in this during the past few years?

2. In what ways are character building agencies or groups helping to solve this problem in your area? What may your group do to assist?

3. What provision is made for leisure-time activities in your community which would interest juveniles? What further steps may be taken along this line?

Observe Religious Education Week

RALLY DAY was for many years an annual feature in many Sunday schools. It was an occasion for bringing everyone back to the school after the summer absences and getting a good start for the new church year. It had many values, but it was quite often centered too largely upon numbers. It is still widely observed.

In recent years it has been replaced in many churches by Religious Education Week. This week was first observed in 1930 on the recommendation of the International Council. It was held to cover the week between the last Sunday of September and the first Sunday of October. It thus included the Sunday most widely used as Rally Day. The purpose of the week was defined as that of "developing in the home, in the church, and in the community an increasing consciousness of the importance of Christian religious education in our day, and of leading these agencies to face their responsibilities for providing an adequate program for everyone."

The first use of this observance was, frankly, somewhat experimental. No one could be sure how churches would respond to such a plan. The results were so good and the idea was carried out so widely that, by action of the Council, the week has been set aside each year since for this purpose. It is accepted and promoted rather widely by the various agencies that are members of the Council. Therefore, both on the basis of official action and of valuable experience it can be strongly commended to all.

The regular dates for this year will be September 26 to October 2, 1937.

A bulletin entitled *Religious Education Week* has been published by the International Council and can be secured for ten cents. It contains reports of actual typical observances and separate sections for carrying out the observance in the local church, in the home, and in the community.

So many readers keep their *Journals* on file that we are listing the following articles from previous issues:

"Religious Education Week in the Small Church," June, 1931.

"Leadership Training through Religious Education Week," July, 1931.

"Religious Education Week in Church and Community," July, 1936.

"Religious Education Week as Celebration" and "Making the Most of Religious Education Week," September, 1936.

Pastors, superintendents, directors, secretaries in county and community councils will find this a good time of the year in which to lay plans for Religious Education Week.

Service of Commemoration

For Use at the Close of a Youth Conference or Other Gathering

THE following service has been given a number of times in the closing few minutes of county young people's conferences when the general theme has been "Sharing Our Experiences of Jesus." It grew out of an experience in working out such a service at Camp Kanesatake, Spruce Creek, Pennsylvania, and out of a similar portrayal indoors at Lake-o-Meadows, Pennsylvania. It is intended to portray the last three days in the life of Our Lord, his death and resurrection.

The following suggestions should be kept in mind for the use of the service.

At the conclusion of the final address in the conference, the speaker or the conference director will take his place in the front pew of the church. The holy table has been set as though for communion. The conference delegates have been asked to sit well forward in the church. There should be no person in the pulpit or chancel. Attention should center in the holy table. The entire service is carried without any actual partaking of the communion elements.

The people needed are: A reader; a girl with a sweet, clear voice to sing "Into the Woods My Master Went"; a boy with a good baritone voice to sing "Were You There When They Crucified My Lord?"; a second reader, a man, someone much respected by the group, who will read the words of our Lord in the garden. The singing is more effective if not accompanied. The singers should be hidden or may sit in the front pew with the readers, if desired.

It will help if, at some previous time, the reader explains briefly the whole procedure to the entire group and has them find the hymn, "Christ the Lord Is Risen Today," before the beginning of the portrayal.

The whole should be done very simply. The holy table is the center all the way through. All participants—the two readers, the two singers, and the organist—should efface themselves completely, but all must be done in a clear, compelling tone of voice.

FIRST READER: May we sit quietly for a few moments—in sincere personal meditation.

"On the night in which he was betrayed, Jesus took bread and brake it and gave it to his disciples, saying: Take, eat, this is my Body, which is given for you, do this as oft as ye shall eat it, in remembrance of me."

(The group sits quietly—one minute is long enough.)

FIRST READER: "Likewise, after supper, he took the cup and when he had given thanks he gave it to them, saying: Drink ye all of this, for this is my Blood of the new covenant, do this as oft as ye shall drink it, in remembrance of me."

(A moment of quietness. Then the LEADER starts, without accompaniment, just the first verse of "Break Thou the Bread of Life, Dear Lord to Me." The group joins in the singing.)

FIRST READER: "And after they had sung a hymn, they went out into the Mount of Olives."

SOLO (by the GIRL): First verse of "Into the Woods My Master Went"

(The FIRST READER reads the narrative in Matthew 26: 26-46 inclusive and the SECOND READER reads the words of Our Lord in the same passage, responsively.)

SOLO (by the GIRL): Second verse of "Into the Woods My Master Went"

FIRST READER (speaking slowly): "Then came Judas . . . and going up to Jesus said: Hail Master . . . and kissed him.

"Then they led Jesus away to be tried . . . before Caiaphas . . . before Pilate . . . before Herod . . . and again to Pilate's house. And Pilate sought in every way to release him. Finally Pilate said to the mob: Whom will ye that I release unto you, this Man . . . or Barabbas? Now Barabbas was a robber. And they cried: Barabbas! Then said Pilate unto them: What shall I do then with Jesus, who is called the Christ? . . . and they cried: Crucify him! Crucify him! So Pilate gave him over to the soldiers and they, after mocking him, led him away and crucified him between two thieves and as he hung there he said: Father forgive them for they know not what they do . . . and again: Into thy hands I commend my spirit."

SOLO (by the BOY): "Were You There When They Crucified My Lord?" using that verse and "Were you there when they nailed him to the tree?" and "Were you there when they laid him in the tomb?"

FIRST READER: "And when it was the first day of the week, very early in the morning, Mary Magdalene and Mary the mother of James and the other women came unto the tomb at the rising of the sun. And they said: Who shall roll us away the stone from the door of the tomb? And when they looked they saw that the stone was rolled away . . . and behold a vision of angels which said unto them: Ye seek Jesus of Nazareth. He is not here. He is risen! The Lord is risen indeed!"

(At this last word the entire group rises and sings with the full organ: "Christ the Lord Is Risen Today, Alleluia!" They sing the entire hymn and the "Amen," and then stand quietly for the benediction.)

FIRST READER: "The God of Peace who brought again from the dead our Lord, Jesus Christ, through the blood of the everlasting covenant, make you perfect in every good work, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

Some Natural Advantages in Country Life

(Continued from page 10)

school and the Federated Church have so directed the life of the community that the local commercial dance hall has been unsuccessful under every proprietor. Moreover, the people went to the polls a year ago last fall and voted out of the township all liquor, including beer.

Probably the most obvious change to be observed is the rebuilt Federated Church plant in place of four preaching buildings as formerly. The community now has a Parish House, the Disciples' building, which serves for dinners, recreation, women's meetings, Scout meetings, educational events, and the like. Another building, Presbyterian, has been changed completely. A row of Sunday school rooms has been erected on the rear and a chancel with a choir room and a pastor's study have been erected on the front. The chancel and the redecoration of the interior of the auditorium have transformed the old Meeting House into a modern place of worship. Since the federation was formed, the Sunday school has met in the centralized school building. This makes possible the unified service for the young people and adults and the expanded session for the children. The vacation school will use these quarters during June.

These are some of the changes that have come to our community through having a Federated Church.

The Summer Camp Trains Leadership

(Continued from page 15)

greatest experience in school or college comes when they are singled out from the crowd to receive some word of commendation or recognition. So is it in the church. They are anxious for the church to take a personal interest in them. They would like the minister or the director of religious education or superintendent to say, "We have noticed your interest in the work of the church, and wish you to know that we appreciate it. We would like you to be one of our representatives at a summer camp. We cannot pay all of your expenses, but we can pay part of them." The morale of any young person will be raised when such a personal interest is shown by those who are in charge.

A great many churches help the young people financially. One church in New York has a summer conference fund which amounts to several hundred dollars. They pay half the expenses of the young persons who attend summer conferences. The young people look forward to this experience and consider it a real honor when they are selected to go. The fund is raised by contributions from the various organizations of the church: such as, the church school, the young people's societies, the missionary societies, the Bible classes, and the like. A committee is appointed by the officials to select the young people and the conferences. They meet with the delegates before they go in the summer and when they return. An evening service is designated as conference night and several campers tell of their experiences, not in terms of what they did at such and such an hour during the day, but of what religious insight and faith had come to them. After hearing such testimonies, no one doubts the value of camp. Would not an investment of a few dollars to send a young person to camp yield far higher returns than the same money used in a host of other ways around the church?

There are many denominational and state council camps, conferences, or institutes. Information concerning the location of a camp near you may be obtained from your denominational board or state council. The older young people in a church who have attended conferences before should enrol in a camp of the International Council. Many new campers will also desire to do so. The curriculum at an International Council camp covers four years. At that time if the requirements are met, a diploma is granted. Every summer the graduates leave the camps at Lake Geneva and Lake Winnepesaukee to assume leadership responsibility in local religious work. However, all the campers who attend cannot spend the full four years, so some come for one or two summers. Whatever time is spent, whether one year or four, the value of the experience is reflected in the life of the camper. This is the testimony of campers, pastors, and parents.

Will your church be represented at one of these camps? The age for campers is eighteen to twenty-five. The board and room is \$17.50. The registration fee is \$5.00. The dates are—

LAKE GENEVA YOUTH CAMP—August 16-28

LAKE WINNIPESAUKEE GIRLS' CAMP—August 9-21

LAKE WINNIPESAUKEE BOYS' CAMP—August 23-September 4

For further information, write to your denominational board, to your state or local council, or to Ivan M. Gould, 203 North Wabash Avenue, Chicago, Illinois. Please mention the *Journal* when you write.



These Are Tomorrow's Leaders

Will they seek to solve social, economic, and moral problems in keeping with Jesus' teachings?

Will the world be a better place because of their influence?

On pages 20 and 21 you will read how the International Council of Religious Education strives to answer these questions in the lives of several hundred young men and young women every summer, through youth camps at Lake Geneva, Wisconsin, and at Lake Winnepesaukee, N.H.

From these camps come the stimulus and leadership for similar activity in denominational groups.

Ministers and laymen—business men, Sunday school leaders, educators—all who are interested in a united Christian youth program—can render no greater service than through a gift to interdenominational youth camps.

YOU can serve in one or both of two ways:

1. Through gifts toward improving and expanding facilities: such as, classrooms, chapels, cottages.

Expansion of equipment means that an ever-increasing number of young people can be provided for.

2. Through contributions toward scholarship funds.

Many young people who could not otherwise enjoy a camp experience have been able to attend through the generosity of friends of youth.

\$10 will provide a partial scholarship

\$25 will pay all expenses for one young person at camp this summer

Fill in the form below and send with YOUR gift to the International Council of Religious Education, 203 North Wabash Ave., Chicago, Illinois.

Name

Address

My gift is to be applied toward

Lake Geneva and Lake Winni

The Past and the Present

THE VALUE of any property depends on its usefulness. Before considering, therefore, the scenic attractions, the equipment, and the management of the two camps operated by the International Council of Religious Education, let us trace briefly their record as Protestant educational centers.

For many years Protestantism has looked to Conference Point (on Lake Geneva, Wisconsin) and Geneva Point (on Lake Winnepesaukee, New Hampshire) youth camps for leadership in building young people's programs. The first such annual interdenominational conference was held at Lake Geneva in 1914 by the International Sunday School Association. In 1920 the project was extended to include Winnepesaukee. These camps have done much to stimulate and guide the widespread youth summer conference movement in the last two decades. At present the International Council holds one great coeducational camp at Lake Geneva and two separate conferences at Winnepesaukee.

Today these camps are looked upon not only as training schools for selected young people, but also as centers for graduate students from denominational conferences. The program is being planned to prepare leadership for denominational camps and for the United Youth Movement.

Lake Geneva and Lake Winnepesaukee have made history, however, not alone as Protestant youth centers. As early as 1912 the International Sunday School Association held at Conference Point a summer training school for Association workers. This was later broadened to include courses in Sunday school methods. The first leadership school at Winnepesaukee was held in 1920.

In the years since 1922, these schools have kept pace with changing theories of leadership education. Last year all efforts were concentrated in a conference at Lake Geneva to initiate and project the United Christian Adult Movement. Two further conferences will be held this July.

A highly significant development in recent years has been the Council Officers' Training School and the annual joint meeting of secretaries of church federations and of councils of religious education, held at Lake Geneva.

Aside from these direct services, the International Council makes the facilities of its camps available to other religious groups for their summer meetings.



Conference Point

ORIGINALLY a summer resort, Conference Point was bought in 1905 by E. H. Nichols, of Chicago, so as to establish there a summer school for Sunday school teachers. With such men as David C. Cook, Sr., E. O. Excell, Fred A. Wells, E. K. Warren, T. E. D. Bradley, Charles E. Hauck, William Francis, and J. A. Burhans, he formed a corporation, the Lake Geneva Sunday School Association, to which he deeded the property in 1907.



HUGH S. MAGILL

W. C. Pearce, of the International Sunday School Association, saw in this camp a potential center for training state and county Sunday school association workers.

To carry out such a project meant the purchase of the Conference Point property by the International Sunday School Association. The Conference Point trustees, who by that time had invested \$29,000 in the enterprise, offered to contribute their investment if the International Association would guarantee the remaining \$44,000. The Association formed a corporation, known as the International Training School for Sunday School Leaders, to bear the legal responsibility and to act as trustees. The purchase was completed in 1913. Liberal laymen contributed the needed money during the next several years. In 1918 the adjoining Chalmers and Collie properties were bought and annexed to Conference Point. Today the facilities include six general buildings, sixteen cottages and dormitories, and twenty-two cabins. A well-kept athletic field and tennis and croquet courts, along with rowing and swimming, provide recreation.



W. A. MAY

Set in the low rolling hills of southern Wisconsin, bordering the most beautiful lake in the middle western states, Conference Point's thirty acres of shoreland offer enchanting scenery and delightful climate.

W. A. May, a high school teacher of Oak Park, Illinois, is the efficient camp manager. During the camp season he and some fifty helpers live on the grounds and assure the physical comfort of guests.

The members of the International Council, sitting as the International Training School for Sunday School Leaders, elect the Board of Trustees. These trustees are prominent Christian business men, who serve out of their interest in young people. The members are J. L. Kraft, chairman; Hugh S. Magill, secretary; S. B. Chapin; C. Norman Dold; C. J. Howel; John H. Platt; Roy G. Ross; and Harry A. Wheeler.

1937 Camps at Lake Geneva

UNITED CHRISTIAN ADULT MOVEMENT CONFERENCES, July 3-9 and 9-14. Director, Harry C. Munro.

YOUTH CAMP, August 16-28. Director, Ivan M. Gould.

Winnepesaukee—Summer Camp Centers

Geneva Point

The Future?

BY 1919 the success of activities at Conference Point convinced the International Sunday School Association that some extension of its camp program was needed. On June 24 of that year the Board of Trustees appointed a committee to investigate the purchase of some two hundred and forty acres of land on Lake Winnepesaukee. The property was acquired a few months later through the generous efforts of a Boston business man, Lyford A. Merrow, who negotiated a loan of \$15,000 from his company. This debt was paid off after the International Council acquired the property.

The ground was originally owned by a family named Greene. In addition to their own summer home, they operated an inn to accommodate their friends, as well as a three-story annex and a few extra cottages. Such buildings naturally proved inadequate for summer camps and training schools.

The generosity of laymen such as S. B. Chapin, Hugh R. Monro, and Russell Colgate, however, made possible many improvements, and today the camp has a chapel, some modern cottages, electricity, and up-to-date kitchen equipment. The first of the modern cottages was built by a group of Malden, Massachusetts, friends of the camp.

Geneva Point Camp is surrounded by birch and pine trees so characteristic

of the Winnepesaukee country. Two beaches tempt the bather with smooth, white sand. One views beyond the lake the beautiful Ossipee Mountains, the foothills of the White Mountains. Here, as at Lake Geneva, nature provides an inspiring environment for leading campers into a deeper understanding of God's purpose.

Geneva Point is fortunate in having as camp manager a man whose business training fits him especially for the task. During the winter months, Norman H. Abbott works in the business administration department of Boston University. During the summer he and his family live at Winnepesaukee. He has cooperated closely with the camp committee.

The members of this committee, known as the Committee on Winnepesaukee Property of the International Council, have been untiring in their efforts toward improvement and development. Harold McA. Robinson is chairman at present, and Roy G. Ross is secretary. Other members are Alfred H. Avery, Hugh S. Magill, and Sidney A. Weston.

1937 Camps at Winnepesaukee

OLDER GIRLS' CAMP, August 9-21. Director, Mrs. Gloria Diener Glover.

OLDER BOYS' CAMP, August 23-September 4. Director, Henry Reed Bowen.



HAROLD MCA.
ROBINSON



NORMAN H.
ABBOTT

TODAY Conference Point and Geneva Point represent an investment of many thousands of dollars. Interest in these grounds and the conferences held there becomes more widespread. The properties are well managed. Members of the faculties for the various conferences are highly trained leaders. Protestantism recognizes uniquely today a greater need for Christian leadership projects.

However, because of financial conditions, improvement and expansion of camp facilities have been limited during the last five years. The Council feels that these needs must be brought to the attention of all those interested in young people. If these camps are to continue to grow in usefulness, they must have some needed repairs as well as additional facilities. Through such expansion of both program and equipment, the International Council hopes to build ever more deeply the tradition of Lake Geneva and Winnepesaukee as Protestant educational centers.

To that end, an architect and a horticulturalist are now developing a future camp plan for Conference Point. This plan, covering the next decade, involves roads, water mains, vistas, groupings of buildings, and other improvements.

It is hoped that the future will see at Lake Geneva such needed features as a memorial chapel, a social building or commons, a new dormitory, and additional new cottages.

The Winnepesaukee committee is also attempting to develop a long-term plan for camp improvement, including placement of buildings and landscaping. During the last year important improvements were made in the general administration building and cottages were relocated so as to fit into this plan. Better administrative offices, a commons or club house, a library, and classrooms are needed.

From the first, the maintenance of these camp properties has been a lay enterprise. For more than a score of years consecrated laymen have given generously of their time and money to the effort. They have seen in it a practical means for expressing their faith in religion and their desire to serve the church and the community. The Council is eager to carry on this tradition through the interest and support of present-day friends of youth.

On page 19 will be found specific suggestions as to ways of aiding both camps and campers.



A Dramatic Calendar for Churches

*Suggestions for Dramatic Programs for Outstanding Events
in the Months of September and October*

*Compiled by HAROLD A. EHRENSPERGER**

September

Labor Day

AND THE DEVIL LAUGHS by Althea Thurston.

One act. 4 men, 2 women. 30 minutes. Exterior. A modern morality play contrasting standards and ideals of older orthodoxy and youth of today. Royalty \$10.00. In *University of Utah Plays*. Baker, 75 cents.

DAILY BREAD by Mary Reely.

(See under "Samuel Barnett," February 8.)

THE FORGOTTEN MAN by Jewell Bothwell Tull.

(See "Midsummer Day," June 24.)

JOHN WITHERED'S HAND by H. E. Mansfield.

One act. 4 men, 3 women, 1 child. 25 minutes. A strong play showing the relationship between hard-headed common sense in business and the idealism of the young. Forceful. Royalty \$5.00 with admission; \$2.50 without admission. Dramatic Publishing Co., 35 cents.

SOCIAL PROBLEM PLAYS by Mary Russell.

Six plays treating various problems. "The Right Word," "The Price of a Party," and "The Pact" are plays dealing with the liquor problem. "Her Answer," "One Way Out," and "Why Nancy Understood" deal with young people's problems. Baker, 35 cents each.

THE STEEPLEJACK.

(See "Midsummer Day," June 24.)

THAT'S INEVITABLE, a dramatic project completed in a conference.

Three episodes. 6 men, 2 women. 30 minutes. The conflict in a man's mind between his duty in a strike situation and his desire to escape. Womans Press, 35 cents.

THE TINKER by Fred Eastman.

Three acts. 4 men, 3 women. 2 hours. 1 set, interior. Modern. Story centers upon a lonely man of wealth who decides to rid himself of his possessions and devote the remainder of his life to service. Royalty \$15.00. Baker, 75 cents.

WHAT NEVER DIES by Percival Wilde.

One man, 3 women. 40 minutes. Simple office scene. The scrub women begin to clean, and discover Jackie, who is the son of one of them and who has lost his last dollar—and hers—in the stock market. Royalty \$10.00. Baker, 35 cents.

THE WHISTLE BLOWS by Philip L. Ketchum.

(See "Jacob Riis," May 5.)

WHITE HYACINTHS by Lucille Corbet.

One man, 7 women, several children seventeen years and under. 30 minutes. A play about family welfare work. The reuniting of a family by the sympathetic work of a district secretary. It shows more than just the return of the deserting father—something of the emotional conflict and economic difficulties back of the desertion. Terms, apply to the Family Welfare Association. 10 cents.

For Reading and Discussion

THE ADDING MACHINE by Elmer Rice.

* Director, Division of Plays and Pageants, Methodist Episcopal Church, Chicago, Illinois.

SEPTEMBER 1937						
<p>"But keep me thus sober and awake, [Remembered of my life for living's sake! This were the tragedy,—that I should pass, Dull and indifferent through the glowing pass." —Angela Morgan</p>						
<p>"Summer recalling At turn of the year Fruit will be falling "September is here." —Edward Bliss Reed</p>						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1 Peter Cartwright (1785-1872). Jerusalem destroyed, 70 A. D.	2 Russell M. Willis (born 1858).	3 Peace treaty between England and America, 1783.	4 Missionary to the Indians (1802-1807).
		7 Henry Kulenberg (1711-1787). St. Francis (1861-1935).	6 Nativity of the Blessed Virgin Mary. Anton Lvanov (1841-1904).	9 Sabbath platform united Congregationalists and Presbyterians.	10 Emancipation.	11 World Parliament of Religions, Chicago, 1893.
12 Prohibition party organized, 1889.	13 John Gaudier— missionary to Madras and Ceylon (1790-1855).	14 Dante Alighieri (1265-1321). Robert Holmes— founder of Sunday school (1735-1811).	15 John Hale hanged, 1776.	16 Jersey Collier (1650-1726).	17 Constitution signed in Philadelphia, 1787. Washington's farewell address, 1796.	18 Samuel Johnson (1709-1796).
19 First Protestant journal began in America, 1790.	20	21 St. Matthew. Samaritan (1452-1488). Philip Embury (1728-1775).	22 John Hale hanged, 1776.	23 Jersey Collier (1650-1726).	24 John Marshall (1755-1835).	25 Peace of Augsburg * between Catholics and Protestants, 1555.
26 St. Cyranus.	27	28 St. Nicholas of Bohnia. Frances Villard (1839-1898).	29 St. Michael and the Boly Angels. Nicholas established, 487.	30 St. Jerome— patron of students (342-420). St. Gregory— apostle of Armenia.		

DARRICK CLAUSEN by Thomas Robinson.

THE HAIRY APE by Eugene O'Neill.

THE MOB by John Galsworthy.

THE PRODUCT OF THE MILL by Elizabeth McFadden.

R. U. R. by Karel Capek.

STRIKE by John Galsworthy.

THE WEAVERS by Gerhardt Hauptmann.

Jane Addams

Plays on Service

THE STORY OF A STORY by Phillips E. Osgood.

Four men, 5 women, 1 child. Designed for chancel. An interpretation of the meaning of the Book of Ruth. Theme: "Where Love Is, God Is." In *Sinner Beloved, and Other Plays*, Harper's, \$1.75.

THE THRONE OF TOMORROW by Robert Moulton Gate.

(See "Commencement," June 6.)

THE TINKER by Fred Eastman.

(See "Labor Day," September 6.)

Nativity of the Blessed Virgin Mary

OUR LADY OF THE OLIVES by Frederick D. Graves.

Three women, 15 men. Difficult. A play written on the insight and deep feeling of Mary—her suffering and her influence on the followers of Jesus. Church Missions Publishing Co., 35 cents.

Homecoming Celebration—Plays on the Home

THE FIFTEENTH CANDLE by Rachel Field.

One act. 2 men, 3 women. 25 minutes. A play of tenement life dealing with an Italian immigrant girl and her selfish father. Royalty \$5.00. In *Atlantic Book of Junior Plays*. Samuel French, \$2.00.

THE HOUSE ON THE SAND by Elliot Field.

One act. 4 men, 5 women. The redemption of a home by love through the Christian ideal. Baker, 35 cents.

SHIRT SLEEVES by Charles Quimby Burdette.

Three acts. 7 men, 9 women, extras. A popular domestic comedy treating social destruction and the problems in an average American family. Percentage royalty; write publishers. Row, Peterson, 75 cents.

THE SILVER TRUMPET by Elliot Field.

One act. 11 men, 7 women. 1½ hours. A play built around the life of a minister's family. The sacrifices of the minister and the needs of the church are treated. Ten copies must be purchased. Baker, 35 cents.

The following biblical plays also deal with the home.

AND HE CAME TO HIS FATHER by Erna Kruckemeyer.

One act. 4 men, 2 women, farm hands. 40 minutes. One of the best treatments of the story of the prodigal son. Samuel French, 35 cents.

(Continued on page 31)

October

Rally Day

AS IT WAS IN THE BEGINNING by Phillips E. Osgood.

One man, 5 women or older girls, 1 boy, 1 girl. Designed for the chancel or a simple setting in the parish house. Simple costumes. A brief morality play, with the theme "true education." For church school commencement. Truth through her emissaries, Character and Wisdom, links together Duty and Pleasure, guides the Boy and Girl to choose the Tree of Life rather than the Tree of Knowledge of Good and Evil, and all go with the children to help them to the discernment of good in the realm of the commonplace. Included in *The Sinner Beloved and Other Plays*. Harper's, \$2.00.

THE CHASTENING by Charles Rann Kennedy.

Full evening. 2 men, 1 woman. An afternoon in the life of Joseph, Mary, and Jesus, when the twelve-year-old Messiah declares his divine mission. In *Plays for Three Players*. Royalty, apply publishers. University of Chicago Press, \$2.50.

THE CHRIST OF THE CHURCH SCHOOL by Alvin K. Heppel.

A pageant depicting a child's conception of Christ. It is adapted to any season of the year and especially well suited for the observance of Rally Day. Appleton-Century, 35 cents.

THE GIFT OF SELF.

(See under "Commencement," June 6.)

THE LAMP by Anita B. Ferris

(See under "Plays for Out of Doors," July.)

THE LAMP WITHIN THY HAND.

Pageant. 23 characters and the Army of Youth. Bare platform. Christian service and the overcoming of sin and error. Westminster Press.

OUT OF THE BIBLE by Lyman R. Bayard.

Pageant. Indefinite cast. One hour. Religious Education and Imagination call the Bible children out of a Bible in the platform. Pageant Publishers, 35 cents.

PENTECOST OF YOUTH by Dorothy Clarke Wilson.

Indefinite cast. 1 hour. A pageant on the subject of Christian education with a challenge to youth for the spiritual life. Baker, 35 cents.

THERE IS A WAY by Martha Boese and Alma Rupnow.

Three episodes. A pageant of Christian education. The pageant is designed to show the scope and importance of religious education in the life of the child. Powell and White, 30 cents; 4 for \$1.00.

THESE THINGS SHALL BE by Dorothy Clarke Wilson.

One act. 7 men, 2 women, nine extra symbolic characters. 1 hour. Christian education as the solution of the world's problems. Baker, 35 cents.

THE UNLIGHTED CROSS by Dorothy Clarke Wilson.

Eight men, 7 women, extras. 1 hour. The mission of the church in the present age and the necessity for a spiritually social gospel. The need for an intelligent program of education in the church. Baker, 35 cents.

St. Terese of Lisieux

THE LITTLE FLOWER by Marie Doran.

Three acts. Large cast. 1 hour and 45 minutes. The dramatic events of a girl of our times who has achieved Sainthood. Royalty \$10.00. Samuel French, 50 cents.

St. Francis of Assisi

AS GOOD AS GOLD by Laurence Housman.

One act. 6 men, 1 boy. About 45 minutes. Exterior. A morality play with St. Francis as

OCTOBER 1937						
<p>To Saint Terese: "Walk with Him whose ways of light which who in death would live to see, Must learn in life to die like thee." --Richard Crashaw</p> <p>*Praised be my Lord for our mother the earth, the which doth sustain us and keep us, and bringeth forth divers fruits and flowers of many colors, and grass." --From "The Canticle of the Sun," St. Francis of Assisi</p>						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1 Festival of the Rosary.	2 Real Dou- "father of prohibition" (1897).
3 St. Therese of Lisieux. Rally Day.	4 St. Francis of Assisi (1182-1226).	5 Jonathan Edwards (1703-1758).	6 South American Missionary began, 1823. William Tyndale died (1492-1536).	7 Holy Rosary. Blessed Virgin Mary.	8 Spanish mission founded at San Francisco, 1776.	9 St. Santa- Bishop of Portu- gale, 272. Fire Prevention Day.
10 Bottle of Tears, 722. Charles Martel defeated Saracens. Chinese Independence Day, 1911.	11 Socael Clarke- theological writer (born 1875).	12 Lyman Beecher (1775-1863). Columbus Day- discovery of America.	13 Alexander Mackay- missionary to Africa (1849-1890).	14 William Penn (1644-1718).	15 St. Terese- patron saint of Spain (1915-1922).	16 Bishop Ridley and Lalimer martyrs, 1555. Anglican Book of Common Prayer adopted in America, 1789.
17 St. Elizabeth.	18 St. Luke- patron saint of painters and fine arts.	19 Sir Thomas Browne. (born 1605).	20 Sir Christopher Wren (1632-1723).	21 St. Paul- patron of schoolgirls. Samuel F. Smith- author of "America."	22 Woman's Suffrage Campaign begun by Lucy Stone, Susan Anthony, and others.	23 St. Ignatius. Chinese exclusion Bill, 1888.
24 St. Raphael.	25 St. Crispin- patron of shoemakers. Sirrow Bingham- missionary and author (died 1908).	26 "Minute Men" established, 1774.	27 Ashbury and Wright arrive in Africa, 1771.	28 Erasmus (1467-1536). John Eliot preached to Indians in their own tongue, 1646.	29 First native church in New England, 1652.	30 Christopher Wordsworth (1807-1885).
31 All Hallowe'en- Vigil of All Saints Day. Martin Luther posted his theses, 1517.						

the leading character. He converts three robbers from their love of gold to a love of something more worth while in life. Humorous, but deeply significant. Royalty \$5.00. Samuel French, 35 cents.

BROTHER FIRE by Thornton Wilder.

Sketch. 1 man, 2 women. 5 minutes. A little "bit" about St. Francis. Royalty. In *The Angel That Troubled the Waters*. Coward McCann, \$2.50.

LITTLE PLAYS OF ST. FRANCIS by Laurence Housman.

A dramatic cycle from the life and legend of St. Francis. Thirty-six plays, varying in length from 20 to 30 minutes, averaging from 6 to 8 speaking parts, mostly Brothers of the Franciscan Order. Royalty, single plays, \$5.00. Special arrangements when more than one play is used. Baker, 3 volumes, \$2.00 each; or certain plays, 50 cents each.

THE LITTLE POOR MAN by Harry Lee. Dutton, \$2.00.

SAINT FRANCIS OF ASSISI by Margaret Lynch Conger.

Thirty-five characters. About 40 minutes. The animals hold court in the woods, but their peace is broken up by quarreling. St. Francis' kindly spirit quiets them and they flock to him just as children dressed as Christmas mummers enter and give their presentation of the story of the Christ Child. Womans Press, 50 cents.

THE WOLF OF GUBBIO by Josephine Preston Peabody.

Three acts. 13 men, 8 women, 6 children, and other folk of Gubbio. Exterior settings. A difficult but beautiful fantasy for advanced groups. On the day before Christmas, Francis of Assisi brings love into the heart of the Wolf of Gubbio, who, repentant and softened in nature, in turn receives the love of the people who have always feared him. Royalty, address publisher. Houghton Mifflin, \$2.00.

William Tyndale

TYNDALE by Parker Hood.

Four episodes. Difficult. Character of Tyndale. Out of print, but may be secured in libraries.

Columbus Day or Discovery Day

AT THE GATES OF LA RABIDA by C. C. Levinger.

Sketch. 4 boys. 15 minutes. An episode in Columbus' attempt to get to the court. In *Through the School Year*. Baker, 40 cents.

COLUMBUS DISCOVERS AMERICA by Esther Willard Bates.

Three scenes. 19 men, 2 women, extras. Isabella and Columbus, the voyage, and the conclusion. Baker, 35 cents.

WHAT PRICE AMERICA? by W. S. Tupper.

Three boys, 2 girls. 30 minutes. A burlesque of the Columbus story. Baker, 30 cents.

Alexander Mackay

ALEXANDER MACKAY'S HANDS by Anna C. Swain.

Twelve or more boys. 15 minutes. A dramatization about the famous missionary. Baptist Department of Missionary Education, 15 cents.

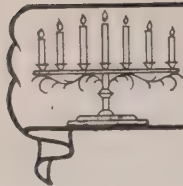
Samuel F. Smith—Author of "America"
THE DRAMATIZED STORY OF OUR NATIONAL SONGS by Harold Bisbee.

Two episodes. 4 men, 1 woman, mixed quartet or chorus. 45 minutes. The history of our most famous national songs dramatized. Baker, 25 cents.

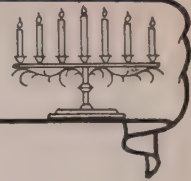
Hallowe'en

THE GHOSTS OF KALAMAZOO by M. Jagendorf.

Fantasy. 5 main characters, either boys or girls. Indefinite cast. 30 minutes. Play patterned on (Continued on page 40)



Suggestions for Building SEPTEMBER WORSHIP PROGRAMS



PRIMARY DEPARTMENT

By Margaret E. Sherwood*

THEME FOR SEPTEMBER: *Pleasing God in School*

For the Leader

With the coming of the month of September, the happy vacation season draws to a close, and children begin to look forward eagerly to the opening of school. For some of them this may be a brand new experience, and one filled with adventure as they go out from the limited, intimate circle of the family and learn to adjust themselves to many new personalities and situations. Others in the group will already have attended school for one or two or possibly more years, but there is always something new and interesting about going back to school in the fall, whether it be to a new teacher, to some new friends, or to new and greater tasks.

In some churches where the church school has been closed for the summer, the church school year will be starting again. In those which have kept their program going throughout the summer, there still may be a return to a more formal type of program as the full teaching staff is ready for work.

In all these experiences, the primary leader will find a splendid opportunity for building the worship programs of her department around an already awakened interest on the part of her group. Her task then will be to provide through the environment and through her choice of materials those experiences which will lead the children to a greater realization that in the public school as well as in the church school they may please God as they learn to cooperate with their teachers, to be friendly and kind and considerate of their schoolmates, and always to try to do their best in everything they do.

Suggested Emphases for Each Sunday

FIRST SUNDAY: *Jesus, the Greatest Teacher*

SECOND SUNDAY: *Working with My Teacher*

THIRD SUNDAY: *Thinking of Others in School*

FOURTH SUNDAY: *Doing My Best at School*

Activities Which May Lead to Worship

1. Conversation about happy school experiences.
2. Listening to stories or looking at pictures about children who have found ways of pleasing God in school.
3. Discovering Bible verses which tell how God's children will act in school.
4. Making an illustrated poster with

magazine pictures or original drawings on the theme "Ways of Pleasing God in School."

5. Planning ways of welcoming new friends into the primary department of the church school.

6. Composing prayers asking God for help in always remembering to do what is right.

7. Listening to or retelling stories about Jesus, the greatest Teacher who ever lived.

8. Discovering ways in which children can help the teacher in the public school and in the church school.

9. Planning some little surprise for the teacher to show appreciation for what she does.

10. Recalling or learning new songs about God's children at school.

11. Making a code of rules for governing conduct at school, and discussing what should be done when these rules are broken.

Materials That Will Enrich Worship SONGS:

"I Will Be True"^{1, 2}

"Friends"^{1, 2}

"Jesus, Our Friend"¹

"Thank You, God, for All I Have"²

"Work or Play"²

"We Thank Thee, Father, for Our School"²

"School Days"²

"O Teachers Dear, You Help Us So"²

"Gentle Child of Nazareth"^{2, 3, 4}

"One Lovely Rule"⁴

"Sing While You're Working"⁴

"Our Thanks for Friends"³

"Working and Playing"³

"We Love Our Church"³

VERSES FROM THE BIBLE:

"Thou art a teacher come from God."—John

3:12.

"And Jesus advanced in wisdom and stature, and in favor with God and man."—Luke 2:52.

"Teach me thy way, O Lord."—Psalm 27:11.

"The Lord is my helper."—Hebrews 13:6.

"Learn to do well."—Isaiah 1:17a.

"Obey them that have the rule over you."—

Hebrews 13:17.

"Forget not to show love unto strangers."—

Hebrews 13:2.

"A friend loveth at all times."—Proverbs

17:17.

"Be ye kind one to another."—Ephesians 4:32.

"Whatsoever thy hand findeth to do, do it with thy might."—Ecclesiastes 9:10.

PICTURES: Pictures of children working together, doing their work well, helping the teacher in school, etc., from the Graded Picture Sets and from current magazines.

Any good picture of Jesus and the children, such as those by Bella Vichon, Tarrant, Roeders, Flandrin, Helsted, Lisiewicz.

"Christ Among the Doctors," Hofmann

A good picture of Jesus, the Great Teacher, such as one of the following:

"Christ and the Fishermen," Zimmermann

"The Bethany Home," Siemeradski

"The Sermon on the Mount," Cop-

ping

"Christ and the Rich Young Man,"

Hofmann

"Jesus Teaching from a Boat," Hofmann

POEMS AND PRAYERS:

STARTING SCHOOL

"I loved it when I started school,

For every single day

Big brother Ben would take my hand

And help me on the way.

"He carried all my books for me, -

And was so dear and kind

That I was very glad indeed

That brother Ben was mine.

"I think it's fine to have a pal

Like Benny is to me.

A great big brother is a treat

When you're a tot so wee."

—GRACE KROGH, in *Story World*. Used by permission.

"Dear God, a school-day comes again
With many things for me to do,
O bless my spirit, heart, and brain,
And make me thoughtful, kind, and true."

—JOHN MARTIN

PRAYER AT THE START OF SCHOOL

"Bless my lessons, every one;
Bless each schooltime task begun.

"If I read, or write, or spell,

Let me learn each lesson well.

"When I'm working with my hands,

When I study far-off lands,

"When I draw, or paint, or sing,

Bless me, Lord, in everything.

"May my school year truly be

Full of lessons learned with Thee!"

—NANCY BYRD TURNER, in *Picture Story Paper*.

Copyright, 1933. Used by permission of The

Methodist Book Concern.

A PRAYER FOR SCHOOL

"Dear Father, make me very kind

In all that I am saying.

In working make me quick to mind,

And gentle in my playing.

And please, dear Father, bless today

The teacher that I stay with.

Take care of all my friends, I pray—

The boys and girls I play with."

—J. LILIAN VANDEVERE, in *Story World*.

Used by permission.

WORKING TOGETHER

"While we meet together here,

Bless us, Lord, today.

Make us happy while we sing,

Reverent when we pray.

Let us read our Bibles well,

Handling them with care.

Make us quick to offer help,

Glad to do our share.

May we greet with kindly smiles

Every girl and boy.

Let our work together here

Be an hour of joy."

—J. LILIAN VANDEVERE, in *Junior*

World. Used by permission.

* Assistant Editor, Children's Division, The American Baptist Publication Society, Philadelphia, Pennsylvania.

STORIES: "The First Sunday" and "How Corwin Chose His School," in *Primary Worship Guide*, by Perkins.

Stories about children pleasing God in school, from the Graded Courses, leaders' magazines, and illustrated story-papers.

THE HAPPY SCHOOL BOY

(A story that might have happened)

The boy Jesus was ready for school. He had washed his face and hands, splashing the water about merrily, and had put on his bright cap and gayly striped jacket.

"Good-bye, Mother," he said.

Other small boys were coming from their houses. They shouted gleefully to each other, and Zakki and Reuel came running to walk along with Jesus.

"Wait for us, Jesus," called Reuel, and the boy Jesus smiled and turned.

The schoolhouse wasn't far. It was the synagogue building, and on the Sabbath Day little Jesus went there with Mary and Joseph to learn about God the Father. Then the people coming into the low, square room were quiet and thoughtful.

But on weekdays, when school was held, the room was filled with noise. It was so today, as Jesus, Zakki, and Reuel came in.

Now the teacher turned, in his turban and long, brightly-colored robe, and the boys said good-morning. There were no little girls at school, for they stayed at home with their mothers.

The boys seated themselves in a circle on the floor, and their teacher sat on a kind of stool. Jesus lifted a bright face, for he was ready to listen and study hard.

The teacher took up the book of the Scriptures. It was a large roll, or scroll, wound on two sticks. He unwound it until he came to the part from which he wished to teach.

The boy Jesus already knew many of the stories found in the scroll, for his mother had told him of Moses, Joseph, little Samuel, and the other fine people who had done great things for God. She had taught him the Ten Commandments, some verses, and prayers, too.

Now the teacher found his place in the scroll, and read part of a Psalm. Each school boy listened and repeated the words after him. That made plenty of chatter, but no one minded. The boys repeated the verses many times, and soon one boy was saying one verse, and another boy another verse.

Little Jesus said the lesson aloud as hard as anyone else, and he was glad when he saw that he was learning to repeat the verses without making any mistakes.

"You'll soon know it, Jesus," said Reuel, who sat next to him.

Reuel was a little slow. He liked better to listen to the stories of Moses and David that the teacher told, rather than to learn verses by heart.

But the boy Jesus loved both the stories and to study God's words too. "If I learn God's words when I'm small, I'll have them in my heart when I'm grown, Reuel," he said.

Young Jesus was pleased when he had learned the verses of the Psalm perfectly, and he studied his other lessons well, too. Then when school was over he hurried happily home to tell Mary and Joseph what he had learned that day.

"I like to go to school," the boy Jesus smiled.

—GRACE HELEN DAVIS, in *Story World*. Used by permission.

Suggested Program for September 5

THEME: *Jesus, the Greatest Teacher*

PREPARATION FOR WORSHIP: As the children come to their department room, they may engage in a number of different activities. Some will be interested in the browsing table on which may be placed some attractive books to read. Others may select a few pictures of children at school and arrange them on the picture screen. A picture of Jesus, the Great Teacher, may be placed on the altar table at the front of the worship center. Another group of children may gather around the piano with the pianist and choose some songs which tell of children at school. After a brief period of fellowship, the pianist may play.

QUIET MUSIC: "Chimes," Shillito¹

LEADER: What does this music make you think of? (Church bells) What other bells will soon be ringing for us? (School bells) I know a lovely little poem about the school bells.

POEM: "The School-Bell's Song"

Ding-dong! Ding-dong!

Hear the school-bell's morning song!
What's the message that it brings
To the children as it rings?

"Work and study every day;
Music, sports, and games to play;
Friends so dear, and teachers kind—
All of these in school you'll find!"

This the school-bell's merry song,

Ding-dong! Ding-dong!

—CECIL TROUT BLANCHE, in *Story World*.
Used by permission.

CONVERSATION: Let the children tell why they are glad to be going back to school, and what they expect to do there. Do you think there is anything we can do to help in school? Some of us learned a song about this last year. Perhaps you would like us to sing it for you and then you may learn to sing it, too.

SONG: "Home and School and Play"¹

Helpful in the school room
I should like to be,
To my friends and teachers
Always helping me.

Thoughtful on the playground
I should like to be,
Fair and kind and joyous,
Playing happily.

—ELIZABETH MCE. SHIELDS, in *Worship and Conduct Songs for Beginners and Primaries*. Copyright. Used by permission.

LEADER:

This is the month when boys and girls are going back to school. It's the time when you are making new friends. You come to love your

teacher because she helps you find out so many interesting things.

Did you know that Jesus was also a teacher? He was often called the Great Teacher. He taught fathers and mothers. Sometimes he taught boys and girls, too.

Jesus was a very busy man when he lived here on earth. He had many things to do. He couldn't do them all alone, so he chose twelve men to be his helpers. Some of them were fishermen; one was a tax-collector.

At first these men did not know just what it was that Jesus wanted them to do. They only knew that they loved him and were willing to do whatever he said. So Jesus had to teach them.

He did not teach in a school like the one to which you go. Sometimes he taught in church. But very often he taught out-of-doors. Sometimes he took his helpers out to a beautiful hillside. Sometimes he sat in a boat, while his friends sat on the lakeshore. Jesus wanted to teach them where it was quiet, and where they would not be disturbed.

Jesus had much to teach his helpers. He taught them first how to be happy together. He told them about God the Father who loved them. "Do to others the way you would like them to do to you," Jesus said. "Love one another. That is the way to be happy. Love your enemies, and do good to those who hate you. This is a hard thing to do, but it is right. When you see wrong in others, remember that you are probably just as wrong in some other way. Try to look at your own faults first. Then you will not be so apt to see them in someone else. When someone else does wrong to you, be quick to forgive him. Do not stay angry with him. If you do all these things, God will be pleased. You will not only make others happy, but you will be happier yourselves. You will be better able to carry out my work."

Jesus liked to be with the children, too. Sometimes he told them stories as your teacher tells stories to you. Sometimes the boys and girls and the men and women asked Jesus questions. Jesus answered them. He was so glad to help. He was a good teacher. One day a man said to Jesus, "Thou art a teacher come from God."

—From *Story World*. Used by permission.

SONG: "Jesus, Our Teacher and Master"¹

CLOSING PRAYER: Thanking God for sending Jesus to be the Great Teacher of little children and big people, too.

¹ Elizabeth MCE. Shields, *Worship and Conduct Songs for Beginners and Primaries*. Richmond, Va., Presbyterian Committee of Publication, 1929.

² *Primary Music and Worship*. Philadelphia, Presbyterian Board of Christian Education, 1930.

³ Clara Beers Blashfield, *Song Friends for Younger Children*. Rock Island, Ill., The Vaile Co., 1931.

⁴ Danielson and Conant, *Song and Play for Children*. Boston, The Pilgrim Press, 1925.

How shall I entertain my guests?

LOOK FOR THE ANSWER IN

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JUNIOR DEPARTMENT

By Dorothy B. Fritz*

THEME FOR SEPTEMBER: *Worshiping God Through Study*

For the Leader

At the opening of a new year of school and, in some places, of church school, there should be a new appreciation of the vast quantity and usefulness of the knowledge that has come down to us through the years. From the dim ages before history was written until today, men have tried to discover how to control and use the forces and materials of nature, how to get along with each other, and what life means.

Their most important discoveries were first told by one generation to the next, and later were written down. The way in which that record was kept differed from age to age, but the desire was the same—to help the next generation to make fewer mistakes, to live happier and better lives, to make faster progress.

It is highly important that juniors should have a deep respect for these ancient and modern records and an understanding sympathy for the struggles back of them. Every worth-while thing we know took years of trial-and-error living by many men and women, marked by suffering, patience, courage, and faith.

It is important, too, that while respecting these records the juniors recognize that our knowledge of the laws of God is not complete or, in every case, valid. All past experience is to be carefully evaluated and reinterpreted in the light of the knowledge and experience of their own age. We must "hold fast to that which is good," but must also "seek truth and pursue it." No true Christian need ever be afraid to face facts, for the absolute truths of the universe are few and inescapable.

Finally, it is important that juniors begin to make their own records—to think in terms of making the path easier for those who follow them, and so save time and effort for further discoveries. Good pieces of thinking, honest conclusions, creative writing, personal and group experiences may be and usually are valuable for those who come into the department later. A worth-while part of worship can be the dedication of such records for the use of the classes to come. Pride in sharing something that is worth sharing is an excellent thing.

September 5

THEME: *We See*

FOR THE LEADER:

In the earliest days, fear and hate were the common emotions. Everything around was strange and terrible to man. He had meager means of contact and understanding with other men, and so feared and hated them, too. The few people constituting a family were always close together for protection. There was little need for communication or records, for man was usually more anxious to hide traces of his existence than to make them. Crude marks on rock or clay, crude weapons and instruments are about the only things telling us the story of these early folk.

* Director of Religious Education, Westminster Presbyterian Church, Albany, New York.

To these early men, records were the things of nature—rocks and trees, springs and the tracks around them, sun and rain and lightning. Sun for warmth and water to drink, the ability to seize what they needed or desired, and to hurt, kill, or run from what they feared—these constituted all their law.

Two things tended to bring man together—water and fire; and before fire, the sun. The need of light, of warmth, of refreshment gradually, over many ages, led to the sharing of these things in ever-widening circles.

CALL TO WORSHIP:

O that my words were now written; that they were printed in a book, that they were graven with an iron pen and lead in the rock forever. This shall be written for the generations to come, and the people which shall be created shall praise the Lord.

THE FIRST AGE:

Introductory Statement (by a junior):

The records of the earliest men show fear and hiding; hate and fighting. They did not know that the universe was controlled by the friendly laws of God; they felt it was made up of many enemies, which they must escape or destroy. The two things that brought them closer together were their need of fresh water and the discovery of fire.

Reading: Use Numbers 21:17, or the adaptation of the "Song of the Well" given in the service for July 11. Also "The Sacrament of Fire" by John Oxenham, or the following words from "The Canticle of the Sun" by St. Francis of Assisi:

Praised be my Lord God, with all his creatures, and especially our brother the Sun, who brings us the day and who brings us the light: fair is he, and he shines with a very great splendor. . . .

Praised be my Lord for our brother fire, through whom thou givest us light in the darkness; and he is bright and pleasant and very mighty and strong.

(An effective use of the above and other reading material can be made in a large department by a speaking chorus, trained to recite or read the words in perfect unison of time and expression. An alternative to this would be the choice of one particularly good reader.)

THE SECOND AGE:

Introductory Words:

Hate began to disappear sooner than fear. There came a long period of time when man no longer hated blindly, but only when and because he was afraid. Speech had come, and then types of writing, first on rock, then on clay tablets, and finally on skins and papyrus. Men banded together for protection and made agreements with each other and with their gods, writing them down. Instead of single families, they lived in tribes, sometimes in walled towns or cities. Each tribe had its own god for protection against the others.

Reading:

And he gave unto Moses the tables of testimony, written with the finger of God.

I am the Lord Thy God, which have brought thee . . . out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image. . . .

Thou shalt not take the name of the Lord thy God in vain. . . .

Remember the sabbath day, to keep it holy. . . . Honor thy father and thy mother. . . .

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet.

THE THIRD AGE:

Introductory Words:

And then came a time when, although people knew how to write things down and send messages to each other and thought they had partly conquered hate and fear, a new spirit grew up, born of both hate and fear—the desire for power.

Kings and emperors ruled people harshly by what they called "divine right." The Jewish people called themselves "chosen of God" and despised all others. The Roman Catholic Church punished all who did not worship according to the directions of its leaders. Great warriors, like Napoleon, took whatever they wanted and made their own rules and regulations for kings and churches, too. Great scholars translated the words of God from Hebrew and Greek and said, "This is too precious for ordinary folk—it belongs only to us." The Protestant Church began and then split up into many parts, each one thinking it knew the right way to live and to worship. And each one wrote down its way in books.

Reading:

And the disciples disputed among themselves who should be the greatest. And Jesus "sat down, and called the twelve, and saith unto them, if any man desire to be first, the same shall be last of all, and servant of all." (Pause)

And Jesus "poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." And after he "was set down again, he said unto them, . . . Ye call me Master and Lord. . . . If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet."

Whosoever will be great among you shall be your minister; and whosoever will be chiefest, shall be servant of all.

THE FOURTH AGE:

Introductory Words:

In the age of which we are a part, people are beginning to find out that they cannot get along without each other. Printing, with its multitude of books, has given us a chance to know God's plans and each other more easily. Records go from place to place more quickly and completely since we have cables, newspapers, radio, moving pictures, and airplanes. We still have fear and hate with us, but they are no longer thought necessary, and good people everywhere are trying to end them.

Reading:

Love suffers long, and is kind; love envies not; is not puffed up, does not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoices not in evil, but rejoices in the truth. Love never fails. There is no fear in love, but perfect love casts out all fear. He that hateth his brother is in darkness; but he that loveth his brother abideth in the light. He that loveth not, knoweth not God, for God is love.

HYMNS (to be used throughout the month): "This Is My Father's World"; "My God, I Thank Thee"; "Lord, Thy Word Abideth"; "These Things Shall Be"; "At Length There Dawns the Glorious Day"; "O Worship the King"; "All Things Praise Thee"; "All That's Great and Good and True"; "Our God, Our Help in Ages Past"; "The World, Dear Lord, Is Very Large"; "For Man's Unceasing Quest for God" (especially fine); "Hear Us, Our Father"; "O God, Whose Love Is Over All."

OFFERING SERVICE (to be used throughout the month):

Leader: "The earth is the Lord's and the fulness thereof; the world and they that dwell therein."

What shall I render unto the Lord for all his benefits toward me?

Every man shall give as he is able.

according to the blessing of the Lord thy God which he hath given thee.

(It is possible to use this responsively, by teaching the question to the group.)

Reception of the offering, with quiet music

Response (sung by group): "We Give Thee But Thine Own"

Prayer

September 12

THEME: *We Remember*

CALL TO WORSHIP:

Thus saith the Lord: I will write my law in their hearts, and will be their God, and they shall be my people. Let not mercy and truth forsake thee; write them upon the table of thine heart. Remember all the commandments of the Lord your God, and do them.

FOR THE LEADER: If you have your promotion day at the end of September, these services may become an opportunity for choice, review, and use of materials to be given on that day. Certainly, if possible, the memory passages here suggested should be replaced by those already learned by the group, even if this means changing the subject outline and words of the leader.

If you wish to expand this service, it is possible to add poems (ancient or modern) on the various themes or things that Jesus said about them. It is also possible to have a group of juniors write and present their own statements as to the suggested themes.

On the whole, this service should be rather stately, using the materials in a ritualistic form, with no pauses for announcements. To do this, it may be necessary to have the outline of the service on a blackboard or poster, or to have it in mimeographed form.

I.

LEADER: Through the ages men have wondered about how things began, and have written down their discoveries and ideas about creation.

RESPONSE: The "Creation Poem," if they have learned it. Or an adaptation of Psalm 104 may be used as a responsive service.

HYMN: "All That's Great and Good and True"

(Hymns to be inserted as desired; also poems)

II.

LEADER: Through the ages men have disobeyed the laws of God, and have found it brought trouble upon them. Over and over have they promised to obey, forgotten, suffered, and repented. But gradually some of these laws have been completely accepted by almost all men.

RESPONSE: Recitation of the short form of the Ten Commandments, as given for September 5. In place of this, any Bible story of disobedience can be told or other implied laws used, such as the Beatitudes.

HYMN: "Dare to Be Brave," "In the Hour of Trial," or "Hushed Was the Evening Hymn"

III.

LEADER: Through the ages men have been discouraged and afraid, but also they have found that they can call upon God and find him near, ready to help.

Men know this feeling of confidence as faith.

RESPONSE: Psalm 100 or Psalm 23.

HYMN: "This Is My Father's World," or "Our God, Our Help in Ages Past"

IV.

LEADER: Through the ages God has tried in many ways to show men how to live together as brothers, as children of one Father. It is one of the hardest lessons to learn, and we are still far from knowing it perfectly.

RESPONSE: Luke 10:25-37, recited or told.

HYMN: "The World, Dear Lord, Is Very Wide" or "In Christ There Is No East or West"

LEADER: Through the ages men have tried to find one test for all life—the most workable law for all times and happenings. Jesus said that law was love, and that God is love, and wants all the universe governed by love. We know that in all history it is the only law that has brought only happiness and never misery. But so far we have failed to live by it, even though we know how true this is.

RESPONSE: Any part of I Corinthians 13 which has been memorized; or selected verses from the Epistles of John.

HYMN: "There's a Wideness in God's Mercy," "Hear Us, Our Father" (especially verse 2), "O Brother Man," or "How Strong and Sweet My Father's Care."

September 19

THEME: *We Preserve*

FOR THE LEADER: This service is planned to help the juniors to appreciate the ways in which men have kept records, and to encourage them to add to the sum of human knowledge by preserving worth-while things in their turn. There are several possible choices.

First, if you have equipment for showing slides or films, plan your service around the use of one of these modern ways of keeping records. It is possible to secure material for such services, long or short, from your own denominational board of education, or from such sources as the following: National Pictures Service, Inc., 228 E. 5th Street, Cincinnati, Ohio; The Stereopticon Slide Library, 1505 Race Street, Philadelphia, Pa.

Second, your service may be based on the study of some great picture or pictures, as one way in which we have preserved teachings, ideals, and ideas. In this case, the picture should be large enough for display in some effective way (as on a draped easel or altar) to the whole group, and its meaning should be given in story form. Carefully chosen hymns, Scripture that emphasizes the meaning of the picture, together with the usual service of offering, prayer, and so on, should complete the worship period. For reference, *The Gospel in Art*, by Albert E. Bailey, is suggested. A beautiful service of this type, based on a study of the picture "Praying Hands," by Dürer, can be found in *Christian Worship for American Youth*, by Laura Athearn.

Third, the service may center around

the gratitude we feel for the men who preserved our biblical records in the face of danger and persecution, by means of patient toil and unremitting research. In such a service, a series of stories along this line, together with appropriate hymns, will set the desired tone. A brief outline follows (the material for the stories can be found in any junior course on the making of the Bible).

CALL TO WORSHIP: Use the one suggested for September 5, or the following:

My heart is inditing a good matter; I speak with the pen of a ready writer. I will make thy name to be remembered in all generations: therefore shall all the people praise thee forever and ever.

LEADER: Records are first lived by great and good people.

STORY: "Stephen, the First Christian Martyr"

HYMN: "Faith of Our Fathers"

LEADER: It took many hours of toil to make the first records on skins and papyrus, making pens and inks by hand and carefully writing out each word. Such books were so precious that each page was often decorated in scarlet and gold and blue.

STORY: "The Story of Jerome"

HYMN: "Book of Books" or "Lord, Thy Word Abideth"

LEADER: Even after books were printed, church leaders wanted only a few people to have them. Ordinary folk were punished for owning copies of the Bible, until brave men risked death to give them a chance to read and own these records for themselves.

STORY: "William Tyndale Spreads the Gospel"

HYMN: "For Man's Unceasing Quest for God," "Thy Word Is Like a Garden, Lord," or "Thy Thoughts Are Here, O God"

LEADER: It is easy to learn to read records, but hard to live by them. Men and women have done a great work in teaching us the living meaning of records.

STORY: "John Wesley, William Booth, or Dwight Moody"

HYMN: "The Word of God Shall Guide My Feet" or "There Is a Way in Which to Go"

Fourth, the service of records may center around music. If there is a victrola available, music from the great oratorios may be used as "listening music," the related Bible passages being read also. Such passages are taken largely from the prophets. Or a series of hymns may be chosen, those written by men of many ages to express ideas they have had concerning God and his laws of life. The hymnal used is such a compilation of records. Attention should be called to the dates of writing and composition, the authors and composers, the lands from which the various hymns come—always remembering to keep the use of such material devotional rather than factual.

A typical list of hymns might be:

God, the Creator—"All Creatures of Our God and King," "This Is My Father's World"

God, the Father—"The Ships Glide in at the Harbor's Mouth," "Joyful,

Joyful, We Adore Thee"
God Sends a Message and a Messenger—"It Came Upon the Midnight Clear," or any other Christmas hymn

Co-Workers with God—"O Master Workman of the Race"

Being Sons and Daughters of God—"God, Who Touchest Earth with Beauty," "I Would Be True"

God's Kingdom over All the Earth—"We've a Story to Tell to the Nations," "In Christ There Is No East or West"

The Eternal God—"Forward Through the Ages," "Marching with the Heroes"

Such a list, together with comments (brief, and somewhat in the form of a ritual) emphasizing the way in which men have put their discoveries about God into beautiful words and music to be sung through the years, will make a most effective service.

September 26

THEME: *We Create*

FOR THE LEADER: To be of any value whatsoever, this service should consist entirely of materials written by the juniors themselves. Classes or individuals should be given (or volunteer to take) the interesting task of producing prayers, rituals, psalms, poems, words to hymns, music—or as much of these elements of a service as is possible. A committee should decide on a theme in advance, preferably one that has to do with living the Christian life or that expresses a sense of responsibility for the department in the year to come.

The following is a service of worship of materials entirely created by juniors, without unusual leadership or special ability.

CALL TO WORSHIP:

Let us think this day of things we can do that will please God; of what we can learn that will help us to know him better; of how we can become more truly what he wants us to be.

HYMN (words sung to tune Cushman, "We Would See Jesus"):

Help us, O Father,
That we know thee truly,
That all Thy law be ever in each heart;
May every word
And deed and thought forever
Of all thy world of beauty be a part.

Help us, O Jesus,
That we know thee truly,
And know the Father through thy word and thee;
Thine is the way,
The Truth and Life forever,
Guide into all we want our lives to be.

STATEMENT BY A JUNIOR BOY:

I like to study about Jesus because he was a carpenter's son; and because he—from the age of twelve, when he went to the temple, until he was crucified—never gave up teaching people about God.

One of the instances in his life I like best is when he had the temptations in the wilderness of Judea, where he decided whether he would be a true king or a reckless king doing no good to the people.

I always have liked to hear the story of when Jesus forgave the man with leprosy. What I mean by forgave is that Jesus cast out his sins and cured the leprosy.

Jesus is in the hearts of people today. His hand is like a pointer that shows us the right thing to do. It seems as if he says to you, "Love your neighbor as yourself."

A JUNIOR'S PARAPHRASE OF THE BEATITUDES:

Once Jesus told the people what it meant to be blessed or happy. He said something like this:

Blessed are they who are truthful, for they are in favor with God;

Blessed are they who are giving, for God loveth a cheerful giver;

Blessed are they who are cheerful, for they are repaid by God;

Blessed are they who are brave, for they do not shrink from duty;

Blessed are they who are kind, for God watches and is pleased;

Blessed are they who are helpful, for they are beloved by God.

A JUNIOR'S PARAPHRASE OF THE LORD'S PRAYER:

Our Lord, which art in heaven, holy be thy name;

May earth be like heaven;

Care for us this day;

And forgive us our sins as we forgive other people's sins;

Do not let us do evil;

In you is the power of the world forever. Amen.

SERVICE OF OFFERING:

Ascription: "Stewardship means that God gave us the things we have, yet they are really not ours, but his. We should take good care of them for his sake. He gave us happiness, and that is why we want to share it with others. So we bring our gifts."

Reception of Offering

Prayer: "Father, we thank thee for all thy gifts to us. Help people that need thy help. May we be good and true and helpful to others and so find happiness. We thank you for all you have done for us. Help us not only to give, but to share with others. Amen."

These worship materials were not produced by one junior group, or used in the order given. However, they are all materials of the type which juniors easily create with some guidance, but little help. After such a service is written and used, it can be put in permanent form, by carefully lettering it on heavy paper or parchment, and mounted or framed for the junior room.

INTERMEDIATE DEPARTMENT

By Mona M. Mayo*

THEME FOR SEPTEMBER: *Worshipping God through Study*

AIM: This is the beginning of the school year and there is a spirit of work and study in the air. May the boys and girls realize that in this, as in other phases of life, they may worship God.

For the Counselor

The Bible references used as the basis for the worship services for this month are: Proverbs 9:9-10; 2 Timothy 2:15.

In church work, as in public school work, the spirit of study and industry is needed. An open mind ready to receive instruction, a life held true to a great purpose, a constant dependence upon God for strength and guidance—all these make a strong foundation for a useful life. There is great work to be done; may we help intermediate boys and girls to make the right start toward having a part in the building of the new world.

The following quotation indicates the importance of each person earnestly doing his share in this building process:

This is the day when everyone who has taken

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upon his shoulders a share of the task of the church should be at his best and giving his utmost. Imagination is needed to construct a program which will serve mankind and awaken and deepen his spiritual nature. Enthusiasm is needed to gain the support of indifferent and self-centered folk who seldom look at any goal ahead. The enlistment of those who have intelligence and ability is needed that unnecessary blunders shall not be made. The devotion of the patient workman is needed for he is the one through whom and by whom the destiny of man in every age has finally been transferred from the dream to the reality. The persistence of the undaunted is needed, the men who will not surrender under the burden of noise and confusion, ignorance and irresponsibility, who will keep on even when criticism and loss of faith in the project seem to say, "this thing cannot be done." A new world is "in the progress of building." What will the age of which we are a part do to it?

"The Angelus" by Millet is to be the picture studied and it might be well to have this as the center of worship during the month. The picture may not be mentioned until it is used in the worship service on September 19, but the idea in the picture should bring a message that in itself will fit into the services of the month.

A group of the young people together with a leader may make a study of the

† Margaret Slattery. From *The Pilgrim Elementary Teacher*, September, 1933. Used by permission of the Congregational Publishing Society.

setting for the worship, the materials to be used in the programs, and the importance of the worship service. A series of services based on study should be started with a spirit of industry in the conducting and participation of the worship.

September 5

THEME: "Give instruction to a wise man, and he will be yet wiser."

AIM: To help the worshipers to test themselves and to discover whether they are "wise" enough really to get the most out of the instruction given to them.

CALL TO WORSHIP (in unison): Psalm I
HYMN: "Jesus Calls Us; O'er the Tumult"

SCRIPTURE: Luke 14:15-23 and Matthew 11:15

MEDITATION: There are times when we are called upon to listen so that we may hear, to watch so that we may see, to seek so that we may find, and to study so that we may understand. Excuses are often made for not having the patience to do the waiting and the watching. We can sometimes find a reason for taking the easy way instead of seeing the challenge in the opportunity of the more difficult. We may

miss the joy of having accomplished a really fine piece of work.

Some of us are not wise when we let others do the work for us—we may think “we are getting by,” but did we grow through the experience?

May we be wise and know that by our efforts of consecration to the work we have to do, by our eagerness to learn, and by our acceptance of responsibility we will be yet wiser.

PRAYER HYMN: “O Master, Let Me Walk with Thee”

September 12

THEME: “Teach a righteous man and he will increase in learning.”

AIM: We have chosen the Christian way with Christ as the guide for living. God expects us to be found faithful.

CALL TO WORSHIP: Psalm 119: 1-8

SCRIPTURE (comments preferably made by an intermediate in his own words and with illustrations from his own experience):

Luke 9:23. We may think that we have a hard time trying to do all the things that are expected of us. We feel sure, sometimes, that it is foolish to work as hard as we have to in school. In Sunday school the teachers expect us to work at home. With Jesus as guide, can we honestly seek the easy way? His was the way of a cross.

2 Timothy 2:15. We are workers with God. That fact alone should give us assurance of the importance of the work we have to do. If we are partners with him, do we dare to do anything less than our best? Is it not true that sometimes we must own up to the fact that we are ashamed of ourselves, and make up our minds to do better next time? Study hard, do our work well, and God will be glad that we are his partners.

Joshua 1:8. Joshua was sure that his people would prosper if they lived according to the law. Can we be just as sure that if we truly give ourselves to

the task of learning we shall grow in the knowledge and appreciation of God's purpose for our lives? God expects his people to be found faithful. Joshua's message is one of constancy, never give up thinking and planning how to put God's purpose into living.

PRAYER: Psalm 119:33, 34 and the first verse of the hymn “Fairest Lord Jesus” may be used.

HYMNS: “Christ of the Upward Way”
“I Would Be True”

September 19

THEME: “The fear of Jehovah is the beginning of wisdom.”

AIM: To help boys and girls more fully to appreciate the need of God in their daily lives.

PICTURE STUDY: Use Millet's picture, “The Angelus.”

STORY OF THE ANGELUS²

In a country far from here a sweet bell, called the Angelus bell, rang from the church every night when the sun went down. When they heard it all the people stopped their work; bowing their heads, they thanked God, the Father of all and the giver of all good things.

We can imagine that one day a father and mother were working out in the field when the Angelus rang. The father had been digging potatoes, and the mother had been putting them into bags. As the bell rang the father took off his hat and bowed his head. He thanked God because he was strong and well and could work for his wife and children. The mother bent her head and clasped her hands as she thanked God for her dear husband and her little children. She thanked him for giving them their food and clothes and home.

Just as the bell rang that evening a great painter, named Millet, came to the field. He saw the beautiful colors in the sky, as the sun went down. He saw the brown fields. He saw the wheelbarrow on which were bags of potatoes. He saw the father and mother giving thanks. He went back to his home and painted all that he had seen.

MEDITATION:

I use my little hoe and spade
To plant the seed that God has made.

² From *A Trail of Everyday Living*, by Nellie V. Burgess. Used by permission of the Presbyterian Board of Christian Education.

He sends the sunshine and the rain,
The seed becomes a plant again,
With root and stem and leaves complete
A flower that is very sweet,
All this from just one little seed.
Our God is wonderful indeed.³

SCRIPTURE: Proverbs 9:9, 10 and Luke 10:25-28

HYMNS: “Light of the World, We Hail Thee”

“Open My Eyes, That I May See”

September 26

THEME: “A workman that needeth not to be ashamed, rightly dividing the word of truth.”

AIM: To help boys and girls to appreciate the need of the spirit of work and service in the world and of each person taking his share of the responsibility.

SCRIPTURE: Mark 10:41-45

HYMNS: “Thy Work, O God, Needs Many Hands”

“O Master Workman of the Race”

ILLUSTRATION:

Why were the saints, saints? Because they were cheerful when it was difficult to be cheerful, patient when it was difficult to be patient; and because they pushed on when they wanted to stand still; and kept silent when they wanted to talk, and were agreeable when they wanted to be disagreeable. That was all.

It was quite simple and always will be.

PRAYER:

Our Father, we thank thee for Jesus Christ, our Friend and Comrade. Teach us, we beseech thee, to walk with him all our way. As we go through the day, may it be with his faith and trust in thee. As we serve our fellow men, may we show forth thy love. As we overcome temptation, may we give thee the glory. Help us, we pray thee, to overcome in ourselves jealousy, envy, and selfishness, so that our lives may manifest the presence of Christ our Savior. Grant unto us power through his presence to live lives of usefulness and devotion. In the joy of service, may we have his abiding companionship all our days. For Jesus' sake. Amen.⁴

³ From the *International Journal of Religious Education*.

⁴ From *The Church School Hymnal for Youth*. Used by permission of the Presbyterian Board of Christian Education.

SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

By Harry Thomas Stock*

THEME FOR SEPTEMBER: *Finding God Through Study*

At the beginning of the school year, it is important to consider just what values may be had from school and how the greatest values may be secured. It is important also for those who are out of school to plan to use their time wisely, in a process of self-education, so that they may continue to learn throughout their whole lives. Likewise, at the beginning of a church year, those who attend church school will need to understand how important it is to gain the highest values from the weekly class and department sessions. The worship services for this month are intended to help young people to prepare themselves for studious work during the coming months, and to help them to understand that such studious

effort is both a religious duty and a means of gaining religious help.

September 5

THEME: *A Love of Truth*

The purpose of this service of worship is to strengthen our desire for truth. Any untruth is opposed to God. God is the source of all truth. The person who seeks truth is engaged in a religious undertaking. The person who ignores truth ignores the knowledge of God. Therefore, as we begin a new school and church year we must dedicate ourselves anew to truth, to a search for truth.

HYMNS: “Lord, Thy Glory Fills the Heaven,” and “Teach me, O Lord, Thy Holy Way.”

SCRIPTURE WITH COMMENT:

Ephesians 6:14a. (Comment on the importance of seeking and knowing the truth; truth is a necessary possession

and protection for every person.)

Proverbs 3:13-15. (Comment on the importance of understanding or wisdom—this is more than mere accumulation of facts.)

Proverbs 2:1, 2. (Comment on the necessity of being eager to know and to learn; the real student is a person who does not merely do what is required of him at school, he is anxious to learn and does more than teachers require.)

PRAYER: The leader may pray for the “mind of the learner,” he may ask God to help all the members of the group as they face the new opportunities of the new year, that they may have the eager and earnest spirit, that new truth may come to them as they study, and that old truths may have to them deeper meaning.

LEADER'S TALK: If there is time, the leader may make a brief comment along the following lines.

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We need to learn how to discover truth. Sometimes we hear things which we would like to believe because they give us new freedom or new satisfactions. But some of these things are not true, and we must not accept them unless we can square them with the best truth that we know. Sometimes we read things which cast doubts upon things that we have learned at home or at church. We must not sit with the doubters and rejoice that now we are free of old superstitions or prohibitions. Are the old things true; and the new, false? That is the only question: the question of what is true. Sometimes the new things that we learn at school or elsewhere contradict ideas which we have long held, and the new things are clearly demonstrated by science or experience. In such a case, we must adjust our beliefs to what science and experience prove. Often we are troubled by doubts and perplexities. This is the common lot of all people who are mentally awake. May the school and the church, during the coming year, help us to distinguish between what is true and what is false.

PRAYER:

In times of doubt and questioning; when our belief is perplexed by new teaching and new thought, when our faith is strained by creeds or by mysteries beyond our understanding, give us the faithfulness of learners and the courage of believers in thee; give us boldness to examine, and faith to trust, all truth; and alike from stubborn rejection of new revelations, and the hasty assurance that we are wiser than our fathers.

Save us and help us, we humbly beseech thee, O Lord.¹

HYMN: "Holy Spirit, Truth Divine"

September 12

THEME: *Wise Habits of Study*

The purpose of this service of worship is to develop a determination to learn how to study most effectively. A college professor says that he finds that freshmen do not know how to express themselves, they do not know how to think, and they have not learned how to study. He is not criticizing them; rather, he believes that they have not received as much help as they should have been given during high school years. They have been told *what* to study, but they have not been taught *how* to study. This service of worship cannot, of course, serve as a course on "how to study." But it can inspire the group to see the importance of sound habits of study. A discussion period may follow, during which competent leaders may speak of ways of studying.

HYMNS: "Now in the Days of Youth," "Forward! Be Our Watchword."

SCRIPTURE: The leader may read and interpret Luke 2:40-51. In making this interpretation, he may point out that Jesus was an active and eager learner throughout his life. In his early years he was "becoming full of wisdom" (marginal reading for verse 40). The incident at the temple at Jerusalem shows that he was alert, eager to hear what others had to say, and ready to offer his own ideas. This thoughtful studious attitude is necessary during the days of youth.

LEADER'S TALK: In a few brief sentences, the leader may refer to the fact that the schools give heavy assignments and that pupils must learn how to use their time and minds if they are to do good work. What are some of the

things that are needed for fruitful studying? Emphasis may be put upon such points as these: a place to study where you will not be tempted to listen to conversations; an attitude of body which makes it possible to concentrate; a wise system of taking notes; a method of summarizing (either on paper or in your own mind) what you have read so that you will have clear the main points.

PRAYER: Members of the group may offer their own prayers or the following may be used:

We thank thee, our Father, for the minds which thou hast given us, for the ability to read and to understand and to develop ideas of our own. Grant that we may use wisely those mental powers with which we are endowed.

Give us a hunger for truth. Make us seekers after knowledge. Give us that alertness which makes us able to grasp the thoughts of others, and that energetic habit of mind which leads us to do more than is required of us.

Help us at times when we are tempted to ignore our duty. Keep us from becoming procrastinators. May we never be satisfied with poor achievements. Help us to learn to do the hard thing, to be faithful even when it is hard to apply ourselves to our task.

This year may we, like Jesus, become "full of wisdom." So may we show ourselves worthy of being made in thine own image. Amen.

HYMN: The closing hymn may be one of dedication.

September 19

THEME: *Recognizing God*

Select hymns which are of a worshipful nature: those that are prayers to God or those which interpret God.

The purpose of this service is to call attention to the possibility of finding God in the regular studies of science, history, and poetry. Three Scripture passages may be used by those who are to emphasize these three points:

Science. When you study science, do you simply learn the facts there disclosed? Or do you marvel at the wonder of what you see? Are you impressed with the intricacy and unity of the physical world? Do you think of the God who made it all? Do you, indeed, *recognize God* as you learn the way in which God works through the processes of science? The writer of Psalm 8 knew very little about the findings of modern science, but he saw nature and man and thanked God for what he had made. As you study science do you, also, feel the same gratitude and wonder as that expressed in Psalm 8:1-9? The following paragraphs express one person's understanding of God through science:

Look through the telescope on a starry night at the millions upon millions of suns and stars and planets whirling through space—myriads of systems in which the little earth is but as a single grain of sand in a sandstorm. Yet the One who is responsible for the amazing energy and orderliness of all that dizzying universe is God—a powerful, intelligent God at work.

Peer into a microscope at a cross section of a blade of grass or bit of an insect's wing. All is as orderly as the movements of the planets and stars in the infinite spaces, yet incredibly intricate and exquisite. And the source of the tiniest forms of life that swarm unseen in billions under one's feet in the grass, or through the weeds, or along a country road, is God—the God of all life everywhere. "The living God" is not merely a pious phrase; he is the mighty force at work in the universe.²

History. As you study history, do you ever think of God? Are there some men and women, about whom you read in your history, who clearly reveal the purposes of God? Are there some movements, of past centuries and of our own, which clearly help to establish the Kingdom of God on earth? Is history a record of the conflict between two forces: those that are working for the purposes of God and those who are standing in the way of the coming of His Kingdom? Are there persons in general European history or in American history who might be mentioned as God's faithful servants, as some names are mentioned in Hebrews 11:1-8?

Poetry. Perhaps more people find God in poetry than in any other subject studied in the school curriculum. You may quote certain poems of your own choosing which reveal the character of God. Psalm 18:1-6 is an illustration of the revelation of God in the poetry of the Old Testament.

The following poems may also be used, if needed, in this worship service.

"Be still and know
That God is in His world,
Though clouds shut out the light,
Though ghoully specters stalk,
And all is night.

"Be still and know
That God is in His world,
Though Mars lifts flashing steel,
Untamed and proud.

"Be still and know
That God is in His world,
Though men with reckless waste
May seek they know not what
In feverish haste.

"Be still and know
That God is in His world.
God speaks, but none may hear
That voice except he have
The listening ear."³

"The poets are God's listeners;
Above the strife of battled years
They hear His mighty harmonies,
And break forth into song
As His day appears.

"The poets are God's listeners;
When panic grips the hearts of men
They sound the Spirit's stirring notes
And call the scattered hosts
To faith and hope again.

"The poets are God's listeners;
Today they see the morning gleam
As men grow tired of greed and hate,
To find in brotherhood
Their long sought Dream."⁴

"All beauty whispers to the listening heart:
Love does not shout, and ecstasy is still;
The friendly silence of infinity
Forever breeds above a lifted hill.

"A flower leaps to life—the quiet clod
Has uttered music; noiselessly a tree
Flings forth green song; the snow breathes
soundless prayers;
And stars are vocal with tranquillity!"⁵

September 26

THEME: *In the Church School*

The purpose of this service of worship is to emphasize the importance of studying about God in the church

² By Georgia Harkness. From *The Christian Century*, November 2, 1932.

⁴ By Thomas Curtis Clark. From *The Christian Century*, June 13, 1934.

⁵ By Mary Hallet. From *The Christian Century*, March 15, 1933.

¹ From *Devotional Offices for General Use*, by John W. Suter, p. 81f. D. Appleton-Century Co.

² From *The Girl's Everyday Book*, pp. 17f. Published by The Womens Press.

school and in preparation for the church school sessions.

CALL TO WORSHIP:

"I was glad when they said unto me,
Let us go into the house of the Lord."

—Psalm 122:1

"The Lord is in his holy temple;
Let all the earth keep silence before him."

—Habakkuk 2:20

"God is a spirit,
And they that worship him
Must worship in spirit and in truth."

—John 4:24

PRAYER: Let us pray.

Almighty God, our heavenly Father, without whose help labor is useless, without whose light search is in vain, invigorate our studies and direct our enquiries that by due diligence and right discernment we may establish ourselves and others in thy holy faith. Take not, O Lord, thy Holy Spirit from us; let not evil thoughts have dominion in our minds. Let us not linger in ignorance, but enlighten and support us, for the sake of Jesus Christ, our Lord. Amen.

—SAMUEL JOHNSON

HYMN: "Awake, My Soul, and with the Sun"

LEADER'S INTRODUCTION:

Our classes and our departments in the church school exist to teach us about God and about God's will for our lives. We learn a great deal about our marvelous world in the courses at school, and we have learned something of our duty in our homes. But few of us would understand much about God if it were not for the church. God—the knowledge of God and the response to God's will—this is the most important thing in life. The few hours that we spend in church, therefore, are among the most valuable of the week. At the beginning of another church year, shall we not dedicate ourselves anew in loyalty to the church school? Shall we not attend regularly? Shall we not give studious consideration to the important subjects that we discuss each week? Shall we not make adequate preparation, at home, for these class sessions?

COMMENT BY A YOUNG PERSON: The point to be made by this young person is that contained in the last sentence of the "Leader's Introduction." This young person, if he is convinced of the necessity of a weekly fifteen-minute period of home study in preparation for the Sunday class sessions, may call upon other young people to agree to give this amount of time each week to class preparation. He should not seek to get them to raise their hands during the worship service, but he may suggest that every class talk this matter through and that commitments may be made in these class discussions.

SCRIPTURE: Psalm 119:57-60, 97, 105.

PRAYER: The leader may express the gratitude of the group for the instruction which has come to them through the church. He may also express the desire of the group for more understanding of God and of his will for them.

HYMN: "Teach Me, O Lord, Thy Holy Way"

LEADER'S COMMENT: The leader may emphasize the contribution that Christian youth may make toward the building of a Christian world. The church school, during the coming months, should help young people to join with other Christian youth in the program of the United Christian Youth Movement. Some member of the group should be prepared to make a statement regarding this movement. A committee may be put to work to discover methods of cooperating with it. Information may be secured from the de-

nominal young people's secretary, or from the Director of Young People's Work of the International Council of Religious Education, 203 N. Wabash Ave., Chicago, Ill.

HYMN (or solo): Sung to the tune, "Aurelia"

The voice of Christ is calling
To youth in every land;
In words of stirring challenge,
In tones of strong command.
He stands on the life's high mountain,
Whose sun-crowned top he found,
And views earth's mighty kingdoms
As God's own holy ground:—

Vast multitudes of people
Of every race and clan,
Bound by one holy passion,
The brotherhood of man;
Instead of noise of battle,
Loud anthems of Good Will
Rise from God's new-built temples
In factory and mill.

O youth of daring spirit,
Your Master's vision see,
And steel your souls to gather
For life the victory;
Let not your hands be idle,
Let not your tongues be still,
Stand firm as hills of granite—
Your Master's dreams fulfill.

O Christ, we hear thy challenge,
And yield to thy command;
We join in high adventure
With youth in every land;
Our spirits, young and eager,
Our minds, alert and keen,
Are thine for our fulfilling
The vision thou hast seen.*

BENEDICTION

A Dramatic Calendar for Churches for September

(Continued from page 22)

THE PRODIGAL SON by Alva Knowles.

(See "Father and Son Week," November 8.)

THE RETURN OF THE PRODIGAL by Elma Levering.

(See "Father and Son Week," November 8.)

RUTH THE LOYAL by Charles A. Boyd.

Four acts. 19 characters. Costumes and scenery simple. Can be given at any time, but is especially appropriate for the summer months. Pilgrim Press, 15 cents.

TREASURES by Ralph Claggett.

Three men, 3 women. 30 minutes. Interior. This play is a moving dramatization of the story of the rich young man who could not bear to give up his possessions on earth. His love for his wife, who wants him to follow the word of Christ, brings him to the understanding that his life will be better and he happier if his treasures are in heaven. Royalty \$5.00. Baker, 35 cents.

For Reading and Discussion

AH WILDERNESS by Eugene O'Neill.

ANOTHER LANGUAGE by Rose Franken.
THE HOUSE BEAUTIFUL by Channing Pollock.

OUR CHILDREN by Louis Anspacher.

THE SERVANT IN THE HOUSE by Charles Rann Kennedy.

YOU CAN'T TAKE IT WITH YOU by George Kaufmann and Moss Hart.

John Scudder

THE HERITAGE OF THE GREAT PHYSICIAN by Pauline Jeffery.

* By Edwin A. Ralph. From *Advance*, May 1, 1937.

Three acts. 20 or more characters. 50 minutes. Medical missions in India. The Scudder family furnishes the material for the play. In "Envelope Series," December, 1933. Congregational Publishing Society, 10 cents.

Robert Raikes, *Founder of the Sunday School*

(See under "Rally Day," October 3.)

Dante Alighiere

SINGERS IN THE DARK by Olive M. Price.

Three episodes. 6 men, 4 women, extras. One hour. A play woven around a romance of a young couple with Dante as the background figure. Royalty on application. Baker, 35 cents.

Philip Embury

ALONG THE YEARS by Helen L. Willcox.
(See "John Wesley," June 17.)

DAUGHTER OF THE DAWN by Madeleine Sweeney Miller.

Four episodes, processional. Written to celebrate the bi-centenary of the birth of Barbara Heck. Depicts the beginnings of Methodism in this country. Abingdon, 25 cents.

THE SPREADING FLAME by Harold A. Ehrensperger.

(See "Francis Asbury," August 20.)

St. Cyprian

ST. CYPRIAN AND THE DEVIL by Ethel Van der Veer.

One act. 3 men, 2 women. 30 minutes. Medieval setting. A delightful play founded on an old legend. Especially good for college and club use. Royalty \$5.00. In *One Act Plays for Stage and Study*, Vol. VIII. Samuel French, \$3.00.

Frances Willard—*Plays on Temperance and Liquor Control*

THE COST OF A HAT by Bosworth Crocker.

One act. 4 persons. An Irish girl refuses to repeat her mother's life of living with a drunken husband. Address publishers for permission to produce. In *Humble Folly*. Appleton-Century, \$2.00.

MEET THE VILLAIN by Dorothy Dyer Akers.

Three acts. 5 men, 5 women. 1 simple interior. A well-constructed, highly dramatic play showing the disintegrating force of drinking in post-prohibition days. Board of Temperance, Prohibition and Public Morals, 25 cents. 10 copies, \$2.00.

THE PACT by Mary Russell.

One act. 3 men, 5 women. 40 minutes. A play dealing with "harmless drinking" and some of its consequences for young people. Baker, 35 cents.

THE RIGHT WORD by Mary Russell.

One act. 2 men, 7 or 9 women. 45 minutes. A social problem play with obvious treatment of the moderate use of liquor. Baker, 35 cents.

THE WHIRLWIND by Dorothy Clarke Wilson.

One act. 2 men, 2 women. 30 minutes. The problem of drinking as it affects a young surgeon who is about to perform an operation which is critical for his future as well as for the future of the patient. Baker, 35 cents.

THE ZONE POLICE by Richard Harding Davis.

One act. 30 minutes. 4 men. A Canal Zone play in which an officer is forced to give up drinking because of an alleged accident. Royalty \$5.00. Samuel French, 30 cents.

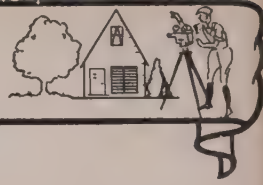
St. Wenceslas

GOOD KING WENCESLAS.

Pantomime, 3 acts. 5 characters, several large dolls. Chorus of hidden singers. Based on the old carol—930 A. D. Church Missions Publishing Co., 15 cents.



CURRENT FILM ESTIMATES



Angel's Holiday (Jane Withers) (Fox) Another unnatural, precocious role for Jane who is the whole show in lively but incredible story. Publicity stunt built around movie-star-heroine becomes real kidnapping case, but Jane's strategy captures gang, reuniting her adored newspaper-hero with actress.

For A: Hardly *For Y:* Perhaps
For C: Probably amusing

Beethoven Concerto (Russian, excellent English titles) (Amkino) Notable Russian picture, dominated by children, with two extraordinary little heroes in national competition for violin honors. Acting notable, music beautiful, human interest strong. Culture and happiness presented as Russian norm.

For A: Very good *For Y:* Good
For C: Perhaps

Cafe Metropole (Power, L. Young, Menjou, Winninger, Westley) (Fox) Suave Parisian gambler, engaging young inebriate as his tool, and absurdly rich and absurdly acting American family make an amusing, smart, merrily improbable farce-comedy. Certain elements probably too farcical to be objectionable.

For A: Very good of kind *For Y:* Probably good
For C: Hardly

Captain Calamity (John Houston, Marian Nixon) (Gr. Nat'l.) Elementary, loosely knit story of sordid villainy and violent fighting over money and women in South Seas. Heavy-fisted, pleasant-singing hero rather engaging, and full color photography of tropical lands and seas often notably good.

For A: Hardly *For Y:* Doubtful
For C: No

Captain's Kid (Sybil Jason, Kibbee, Robson) (1st Nat'l.) Unpretentious character comedy with Kibbee as old sea-captain spinning tall yarns and adored by his sweetheart's little niece. Sybil is engaging and is prime motive force throughout. Improbability and over-precocious child conduct do not worry production.

For A: Hardly *For Y and C:* Fairly amusing

Captains Courageous (Bartholomew, S. Tracy, L. Barrymore) (MGM) Powerful portrayal of rich little snob transformed by hard knocks and high adventure among rough but understanding fishermen. Grand Banks schooner life magnificently shown in tense, convincing, human drama. Masterpiece of cinema.

For A and Y: Excellent *For C:* Very strong

Charlie Chan at the Olympics (Oland, Luke, K. de Mille) (Fox) Good Chan picture. He chases airplane mystery from South Seas eastward to catch villain in Olympic stadium in Berlin. Two sons now help their clever father. The eight-year-old is good, but Luke works so hard at his acting!

For A: Good of kind *For Y and C:* Good

China Passage (Constance Worth, Vinton Hawthorn) (RKO) Gem-theft-thriller of slight distinction. Shanghai diamond disappears, and swarm of suspects, military hero, and Federal-agent heroine all board same steamer for "Frisco. Long voyage of snoopings, druggings, killings, to clumsy clinical solution.

For A: Mediocre *For Y:* Hardly
For C: No

Fair Warning (J. Edward Bromberg, Betty Furness) (Fox) Above-average Class B murder-mystery, with credible motivation, rather novel plot, detective decidedly original in manner and method, and without excessive violence. Death Valley setting adds more interest than the mild romance injected.

For A: Fair *For Y and C:* Good of kind

Girl from Scotland Yard (Karen Morley) (Para.) Complex mystery thriller built around sinister "death ray" that threatens destruction of British Navy. English Secret Service heroine and American newspaper-man hero put an end to half-mad inventor's ghastly activity. Made expressly for spine-chilling.

For A: Good of kind *For Y:* Doubtful
For C: No

THE summaries and evaluations appearing on this page are those of The National Film Estimate Service. They are not the judgment of an individual, but of a committee of qualified men and women who are in no way connected with the motion picture industry.

It will be noted that these estimates cover all types of films inasmuch as it is as valuable to know what not to see as to know the good films. It should be kept in mind also that titles and local advertising pictures may be quite objectionable, while the content and effect of the film are desirable and wholesome, hence these descriptions of content.

The estimate of each film is given for three groups:

- A—Intelligent Adults
- Y—Youth (15-20 years)
- C—Children (under 15 years)

Boldface italic type indicates the special recommendation of the National Film Estimate Service.

Hit Parade, The (F. Langford, Phil Regan) (Repub.) Well-done, entertaining musical with radio acts logically woven into substantial story of radio agent, society radio star who jilts him, and ex-convict heroine who makes good on the air with hero's help and gets pardon when her innocence is established.

For A and Y: Good of kind *For C:* Little interest

I Met Him in Paris (Colbert, Douglas, R. Young) (Para.) Sophisticated comedy of hero's struggles in Paris and Switzerland to prevent seduction of heroine, carefully transformed into farce. Uneven in quality and interest. Second half of picture fails to realize its dramatic possibilities and character values.

For A: Good of kind *For Y:* Better not
For C: No

King of Gamblers (Nolan, Trevor, Tamiroff) (Para.) Well-done racketeer thriller, with the newspaper-hero engaging even when drunk. All characters live and move in sordid atmosphere of sex and impropriety, but the good manage to stay "good" and thus keep the mess more or less censor-proof.

For A: Depends on taste *For Y:* Unwholesome
For C: No

Let's Get Married (Ida Lupino, W. Connolly, R. Bellamy) (Col.) Arrogantly temperamental heroine defies her rich, powerful politician-father's ideas for her marriage. Weather-forecaster hero is high principled, but his aversion to politicians cannot save him. Heroine-chases-hero motif again.

For A: Fair *For Y:* Probably amusing
For C: No

Make Way for Tomorrow (V. Moore, Beulah Bondi) (Para.) Realistic domestic comedy, notably acted, depicting contrasts and conflicts between aged parents and their children. It is deeply human, convincingly true, frequently amusing, but too many moments are poignant and depressing for popular success.

For A: Excellent *For Y:* Mature but good
For C: Beyond them

Mama Steps Out (Alice Brady, Kibbee, Furness) (MGM) Another in current series of heroine-chases-hero pictures. Bizarre, newly-rich American mother slurs America and seeks culture in a burlesqued France. Too crudely done to be clever, and too elemental to be called intelligent amusement.

For A: Mediocre *For Y and C:* No

Man Who Found Himself (John Beal) (RKO) Trite theme, achieving little distinction in the telling, about regeneration of young surgeon, soured on his profession, who becomes in turn hobo, construction laborer, and airplane mechanic, until heroine and a train wreck achieve his awakening.

For A: Hardly *For Y:* Fair
For C: No interest

Night Key (Boris Karloff, Jean Rogers) (Univ.) Pseudo-science, gang melodrama, and romance combined in exciting thriller. Good in spots, and Karloff's role a relief from his usual monster parts. But mostly artificial thriller, preposterous and unconvincing as a whole.

For A: Hardly *For Y:* Doubtful
For C: No

Night Must Fall (R. Montgomery, R. Russell, Dame Whitty) (MGM) Genial, smiling young man, living as trusted and loved member of rural English home, finally disclosed as hideous psychopathic killer. Striking blend of gentle realism and stark crime. Quiet, grim, difficult theme very ably presented.

For A: Very unusual *For Y and C:* Doubtful value or interest

Penrod and Sam (Billy Mauch, Frank Craven, Spring Byington) (Warner) Boy-parent psychology, young human nature, engagingly presented in modernized Tarkington story, with healthily exciting melodrama added. Quite wholesome entertainment for all, with bits perhaps strong for sensitive children. Mauch promising.

For A and Y: Very good of kind
For C: Probably good

The Prince and the Pauper (Mauch Twins and outstanding cast) (1st Nat'l.) Mark Twain's fanciful tale of 16th-century English court splendidly screened, in spirit of book and times. Only a trying moment or two for very sensitive children. A much-loved classic admirably handled. No romance lugged in!

For A and Y: Excellent *For C:* Good

Racketeers in Exile (Bancroft, Venable, Wynne Gibson) (Columbia) City racketeer takes his gang to his own home for hideout. Stumbles on profitable idea of evangelism for graft, and merrily swindles friends and relatives till converted by own preachings! Brazen hypocrisy thoroughly repugnant.

For A: Hardly *For Y and C:* No

A Star Is Born (Gaynor, March, Menjou) (U.A.) Expert glamorization of Hollywood with fine technicolor and notable cast. But heroine's success must depend on disagreeable screen-hero whose drunken antics lead her to stardom, him to suicide, and picture to anti-climax. Fine material stupidly ruined.

For A: Depends on taste *For Y and C:* No

Step Lively Jeeves (Treacher, Givot, Dinehart) (Fox) Attempt to "improve" the Jeeves series by loading film with horseplay, slapstick, and burlesque crooks. Treacher's unique character play lost by making him mere puppet of racketeers in nonsense farce. Nullifies only value of Jeeves pictures.

For A: Mediocre *For Y:* Little value
For C: No

They Gave Him a Gun (Tone, S. Tracy, Gladys George) (MGM) Grim character drama, with three strong roles of two doughboys and nurse, and war background effectively done. The weakling hero, trained by his country to kill with a gun, turns gunman after the war and earns a grisly end. Strongly anti-war.

For A: Good of kind *For Y:* Probably good
For C: No

Thirteenth Chair (Dame Whitty, Madge Evans, Lewis Stone) (MGM) Excellent screening of old Veiller melodramatic thriller, in which spiritualistic medium functions to aid law in detecting cold-blooded slayer of two. Some greswome moments. Roles by Dame Whitty and Lewis Stone are notable.

For A and Y: Very good of kind
For C: Too strong

Turn Off the Moon (Charles Ruggles, Eleanor Whitney) (Para.) Hilarious, very noisy nonsense farce, laid in department store whose sentimental owner settles his policies by astrology. Horseplay, drunken antics, and much music and dance by none too skillful cast. Ruggles' leading role is only merit.

For A: Perhaps *For Y:* Probably good
For C: Hardly

What's Happening in RELIGIOUS EDUCATION

❖ THE Birmingham (Alabama) Sunday School Council of Religious Education reports that, in cooperation with the city Board of Education, it has secured its annual count of the average percentage of public school pupils who attended Sunday school on the four Sundays preceding Easter. The figures are as follows: white elementary schools, 51.1%; Negro elementary schools, 51.0%; white high schools, 46.3%. The averages over ten years, for which figures are available since 1925, are: white elementary schools, 56.6%; white high schools, 51.7%. Birmingham is predominantly Protestant, less than 10% of the white elementary and high school population in 1936 indicating Catholic and Jewish religious preferences.

❖ AT THE annual meeting of the General Board of Christian Education of the Methodist Episcopal Church, South, a church school enrolment of 1,822,348 was reported for 1936, including officers, teachers, and pupils, an increase of 4,771 over the preceding year. Of this enrolment, 71,752 joined the church during the year. The General Board also reports 2,353 vacation schools with an enrolment of 133,634 pupils and 19,434 workers for the year 1936, an increase of 406 schools over the preceding year.

❖ A STUDY shows that the variety of combinations of groups for worship services in church schools is represented by the following percentages:

All children together (under 12) . . .	10.6
Nursery and beginners	5.5
Nursery-beginners-primary	12.6
Beginners-primary-junior	5.7
Primary and junior	2.6
Junior and intermediate	3.7
Intermediate and senior	1.9
Intermediate-senior-young people . . .	4.5
Senior-young people-adult	15.1
All ages together	10.0
Total with combined service	72.2

❖ THE Bible Lands Sunday School Union at its third quadrennial meeting at the Conference Center in Dhaur el-Choueir, held from April 16-18, revised its by-laws and changed its name to one more truly indicative of the functions of the Union—the Bible Lands Union for Christian Education. When the Union was organized on June 25, 1925, in Jerusalem, its emphasis was almost entirely on the organization and development of Sunday schools. During the twelve years that have passed, new opportunities have presented themselves from time to time, and the Union has become increasingly the agent of Eastern, Anglican, and Protestant churches in the whole field of Christian religious education. The aim of the Union as now stated is "to aid in all

possible ways in the field of Christian religious education, in Palestine, Transjordan, Lebanon, Syria, Iraq, and Cyprus, through Sunday schools, young people's societies, vacation Bible schools, conferences, Bible study, literature, and other means."

❖ How is correlation of educational work effected in our churches? In one denomination it was found that:

32.5%	have no plan;
37.2%	have this work done by the church council;
2.6%	have a board of education;
6.6%	have an educational committee;
15.0%	have a council of representatives of all agencies;
2.6%	have a workers' conference;
1.2%	place this responsibility on the pastor;
2.3%	have other means.

❖ IN ONE large denomination, 18.2 per cent of the churches report that they have "combination services," although it is evident that the question was misunderstood by some who interpreted it as meaning that all ages were in the one church service, when, in fact, the "combination service" refers to any plan in which there is a continuous worship-teaching-preaching service. Six and two-tenths per cent report that they have an "expanded session" of the Sunday school although there was some misunderstanding as to the meaning of the term. The term, "expanded session," was meant to apply to the plan whereby the children have an extra period of instruction during the time of the "preaching service."

❖ WE HEAR much these days of visual aids in religious education. In one large Protestant communion, the percentage of congregations using visual equipment was as follows:

8.0%	use moving picture projectors;
18.7%	use stereopticons;
33.9%	have pictures on their walls;
54.4%	have blackboards;
24.2%	have sandtables;
38.2%	have maps available for teaching;
36.9%	use bulletin boards—inside;
39.3%	use bulletin boards—outside.

❖ THE Board of Religious Education and Young People's Work of the Methodist Episcopal Church in the Philippine Islands recently held seven Epworth League Institutes at various centers throughout the Islands with a record attendance of nearly two thousand. These young people came together for training in Epworth League work and in the general church program, to deepen their religious life, to receive help in choosing a life work, and to share in wholesome recreation. The Institutes created a great deal of interest among people from many groups.

❖ THE following theses, prepared by graduate students of the Presbyterian College of Christian Education, Chicago, will be of interest to many readers of the *Journal*. Two of the studies were sponsored by the International Council: "Case Studies of Social Action from Lakeside Delegates of the National Youth Conference, June, 1936" and "Issues and Points of Tension in the System of Grading in Church Schools from the Ages of Fifteen to Thirty." Other problems studied included: "An Analysis of Ceremonials Used in Summer Conferences for Young People" and "A Descriptive Analysis of Forty-Eight Denominational Summer Conferences for Intermediates."

Communications regarding the borrowing of these theses should be made through the College Library, 815 Belden Avenue, Chicago.

❖ MISS NELLE MORTON, Director of Religious Education of the First Presbyterian Church, Staunton, Virginia, has been appointed as associate director of young people's work in the Department of Religious Education of the Presbyterian Church in the U.S. She succeeds Mrs. Lillian C. Painter who has held this position for a number of years. Miss Morton will begin her work on September 1.

❖ OF 826,937 church school pupils in one denomination, the distribution of the enrolment by departments is:

Nursery—57,810, or 6.9%
Beginners—60,565, or 7.3%
Primary—84,234, or 10.2%
Junior—111,383, or 13.5%
Intermediate—94,676, or 11.5%
Senior—73,095, or 8.9%
Young People—71,703, or 8.7%
Adult (including home department, etc.)—273,471, or 33%.

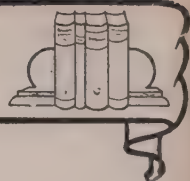
❖ DR. RAYMOND C. WALKER, Pastor of the Market Square Presbyterian Church of Harrisburg, Pennsylvania, was awarded the first prize of \$150 offered by the Board of Foreign Missions of the Presbyterian Church in the U.S.A. for the best missionary sermon preached in connection with the celebration of the Centennial of the Board. The title of Dr. Walker's sermon was "These Are the Great Days of God."

❖ ARE pupils in church schools less inclined to use their hands as they grow older? Some of our schools seem to think so, as shown by the following percentage of schools providing class tables for various age groups:

Tables for beginners, 40.3
Tables for primaries, 34.3
Tables for juniors, 16.1
Tables for intermediates, 8.0
Tables for seniors, 2.5



NEW BOOKS



Church Group Activities for Young Married People. By George Gleason. Published by author, 715 South Hope St., Los Angeles, California. 161 p. Price \$1.00.

This book presents the actual experiences of 222 groups of married people, in 173 churches of sixteen denominations. Guided by the discovered facts, the author answers six questions arising in Christian education:

1. What do young married couples need which the church can supply by group activities?
2. What type of group is most desirable?
3. What should be the purpose of a group?
4. What is the place of a young married group in the church structure?
5. Where can teachers be found and what do they teach?
6. What inevitable changing emphasis is appearing in American church life?

Dr. Gleason has made a distinctive contribution to the whole movement in the Christian education of young adults, which is beginning to receive widespread although belated attention. Sufficient case reports are given in detail to make them concrete and suggestive in guidance. There is enough careful summary and interpretation to reveal major trends and to state principles.

The conclusions based on the study show interesting variations from some of the principles currently accepted, as set forth, for example, in Book Four of the *INTERNATIONAL CURRICULUM GUIDE*. Grouping as shown in this study follows a general gradation based about as much on number of years married as upon age, so that some grading of adults may be feasible. Grouping here is indicated as due not to any common interest or problem represented in the subject matter of class study, but rather to be based on social values. In fact, the great central purpose of the adult church group is not study or any kind of education. It is fellowship. These are "classes" in name only. They are really fellowship groups and that only. The author justifies them on that ground. He leaves unsolved the problem of undertaking serious educational objectives so that these persons may not merely enjoy a congenial group experience, but so that they may also gain some skill and effectiveness in Christian living.

Field workers, council secretaries, officers of councils and churches will find this book a great dollar's worth in inspiration, guidance, and practical suggestiveness in facing their responsibility for our young adults, sometimes tragically called the "lost generation."

—H. C. M.

Analysis of the Problem of War. Clyde Eagleton. New York, The Ronald Press Company, 1937. 132 p. Price \$1.50.

The leading review this month is of a book that, although it reports a research investigation, deals in a practical way with a problem in adult education faced by many churches throughout the country. The editors call the special attention of our JOURNAL readers to George Gleason's study.

An exceedingly lucid presentation of a very complex problem. The thesis is that "war is a method of achieving purposes; it must be replaced with other and satisfactory methods for achieving these purposes before it will be dropped from use." The author points out that disarmament, munitions, education, passive resistance, the outlawry of war, and neutrality barely touch the surface of the problem. He feels that the League of Nations alone has machinery and organization for providing means of settling disputes and for remedying wrongs and enforcing rights. He points out that the League "has had more successes than failures, and that it has shown potentialities as an instrument for the control of war, though it is inadequate and defective in many respects. . . . It seems safe to say that the only alternative to the League of Nations as a means of controlling war is a better League of Nations. There is no alternative to collective action." The last chapter of this book is heartily recommended to anyone who has felt confused in his own thinking as to the purposes, program, and achievements of the League of Nations.

—L. K.

Camping and Guidance. By Ernest G. Osborne. New York, Association Press, 1937. 192 p. Price \$2.00.

Unlike most books of camping, this one deals primarily with the interests and program in camps for the younger age group, children from approximately eight to twelve years of age. The author is a member of the Child Development Institute of Teachers College, Columbia University, and as a result of his investigations and his practical experience in camp he gives concrete suggestions which the new as well as the more experienced camp leaders will find stimulating and immediately useful. Following a brief outline of the growth and significance of the camping movement, the major attention in the book is given to ways of finding and meeting boys' interests through the camp program. It includes a wealth of illustrations, case studies in personal adjustment, and a very good chapter on the role of the camper and members of the staff in individual guidance. An annotated bibliography and copies of report and record forms used in camps are unusually helpful features.

—M. A. J.

Parents and the Automobile. By parents of children in the Horace Mann and Lincoln Schools. New York, Bureau of Publications, Teachers College. 64 p. Price 65 cents.

Parents and the Latch Key. By parents of children in the Horace Mann and Lincoln Schools. New York, Bureau of Publications, Teachers College. 56 p. Price 65 cents.

Parents and Purse Strings. By parents of children in the Horace Mann and Lincoln Schools. New York, Bureau of Publications, Teachers College. 59 p. Price 65 cents.

These are valuable resource pamphlets for parent education groups or for individual reading. They deal practically with three of the major areas of difficulty faced by parents and their children in our rapidly changing social order. The material consists of papers written by parents, and in some cases by their adolescent children, for reading and discussion in parent education groups related to the Horace Mann School and the Lincoln School in New York. They present actual experiences interpreted from a modern educational viewpoint. While less systematic and didactic than the writings of specialists, they are convincing since they give concrete evidence of policies that have worked and those that have failed. There is sufficient editorial guidance and interpretation to maintain a sound and objective viewpoint.

—H. C. M.

God. By Walter M. Horton. Hazen Foundation, Inc., 1937. Distributed by Association Press, New York. 66 p. Price 50 cents.

This book presents a brief yet comprehensive examination "of the word 'God,' and the evidence for the reality to which it points." It would be helpful to any honest "seeker after truth" in this field. The chapter headings clearly define the content: Gods Many and Lords Many; The Christian Idea of God; Reasons for Believing in the Christian God; Living in Accord with God's Will.

—L. C. K.

Exploring Our Neighborhood. By Mildred Moody Eakin. New York, The Abingdon Press, 1936. 252 p. Price \$1.00.

A guide for teachers of the third and fourth grades in four parts on the study of relationships in the neighborhood and community. There are detailed suggestions of procedures; numerous activities are described in detail; and source materials, worship materials, and stories are included. Visits are proposed to various churches in the community, to public buildings, and so forth, and opportunity is provided for discussing general community laws and care of the needy. The

accompanying pupil's work book is listed below.

Under the Church Flag. Pupil's Work Book No. 1 for a Course in Exploring Our Neighborhood (see above). By Mildred Moody Eakin. New York, The Abingdon Press, 1936. 74 p. Price 25 cents.

While the Earth Remaineth. By Jeanette E. Perkins. Boston, The Pilgrim Press, 1937. 32 p. Price 30 cents.

Easter. By Margaret Dulles Edwards. Boston, The Pilgrim Press, 1937. 24 p. Price 30 cents.

Changing Swords into Plowshares. Boston, The Pilgrim Press, 1937. 40 p. Price 30 cents.

Three new booklets of the "Modern Church School Series."

While the Earth Remaineth, a spring-time unit on change and continuing life, describing a devotional interpretation of Easter. This booklet will be welcomed by primary teachers as it offers valuable help in answering many difficult questions with which primary teachers often have to deal throughout the year and especially during the Easter season.

Easter, a unit of work centering in the spring festival for junior children, describing the approach of what actually took place and a summary of the results. A useful bibliography of suggested material is included.

Changing Swords into Plowshares, four units of work for junior children on the problems of peace and war, describing what actually took place, what questions the children asked, and how the leaders assisted them in finding an answer. There are included suggestions for other ways for building a peace unit with topics for discussion, activities, and a bibliography.

—M. A. J.

Friendship Triumphant, Glimpses of the Life of Elsa Lotz. Compiled by Hugh Hartshorne, Philadelphia, Friends Book Store, 1937. 121 p. Price \$1.10.

A tribute to the memory of one of the younger leaders in religious education of our day, in the form of a record of her professional career. Excerpts from her diary, correspondence with friends, reports of projects, and letters about her from her friends tell the inspiring story. At the time of her death, Miss Lotz was executive secretary of the Religious Education Committee of Philadelphia Yearly Meeting of Friends (Arch Street).

Theory and Practice of Psychiatry. By William S. Sadler. St. Louis, The C. V. Mosby Company, 1936. 1231 p. Price \$10.00.

Although intended primarily for physicians and for students of psychiatry, this book may serve as a reference handbook for teachers, pastors, and other professional readers. It includes chapters on "Religious Therapy" and "Philosophies of Life." Numerous cases are cited throughout.

This Golden Summit. By Grace Noll Crowell. New York, Harper & Brothers, 1937. 79 p. Price \$1.50.

This new volume of poetry will be welcomed by the many readers and admirers

of Mrs. Crowell who delight in the beauty and simplicity of her verse, and who find hope in her songs of courage which reveal her sincere faith in the inherent goodness of life and her radiating joy.

These poems, reprinted from standard and religious magazines, cover a wide variety of subjects. To mention only a few: "A Basket of Summer Fruit," "Oh, to Live Beautifully," "A Woman Peeling Apples," "The Evening Meal," "For One Who Lies Awake," "I Must Seek a Hill," "Courage to Live," "Spires," "Crabapple Blossoms," "Winter Evening."

—M. H.

Meditations: Suggested by Biblical and Other Poetry. By Laura H. Wild. New York, The Abingdon Press, 1937. 150 p. Price \$1.00.

The five meditations in this book deal with "Spiritual Symbolism." They center about experiences with nature: "The Mountains and Rocks," as symbols of God's stability and protective power; "Water," as a symbol of life-giving refreshment and cleansing; "The Air," as a symbol of God's creative power and presence; "The Heavens," as a symbol of uplift and inspiration; "Light," as a symbol of God's character and guidance.

—M. H.

Heritage of Beauty. By Daniel Johnson Fleming. New York, Friendship Press, 1937. 95 p. Price \$1.50.

"Pictorial Studies of Modern Christian Architecture in Asia and Africa, Illustrating the Influence of Indigenous Cultures" is the subtitle of this book, and quite adequately describes it. These places of Christian worship in non-Christian lands are evidently very beautiful in and of themselves and are placed in magnificent settings. The photography is of high quality and one has a loftier idea of Christianity abroad from reading this book.

—L. C. K.

Personality and the Cultural Pattern. By James S. Plant. New York, The Commonwealth Fund, 1937. 432 p. Price \$2.50.

Dr. Plant, speaking out of his experience as director of the Essex County Juvenile Clinic of Newark, New Jersey, considers the nature of personality and develops the view that the pattern of the society in which we live has a strong influence on the development of personality. Because the cultural pattern is rapidly changing, he emphasizes the need of educating children for change.

He concludes that psychiatrists, along with educators and parents, must face the necessity of working toward the alteration of the cultural pattern in ways which will make it better suited to the fundamental needs of the individual.

Learning About War and Peace. By Imogene McPherson. St. Louis, Bethany Press, 1937. 183 p. Price \$1.00.

Another unit in the Cooperative Series of Church School Texts. Prepared from a descriptive outline approved by the International Council. The materials grew out of a project in peace education in vacation church schools in New York City.

Books Received

April and May, 1937

THE BUSINESS ADMINISTRATION OF A CHURCH, by Robert Cashman. Willett, Clark, \$1.00.

ADULT EDUCATION IN ACTION, edited by Mary L. Ely. American Association for Adult Education, \$2.75.

ADVENTURES IN RECREATION, by Weaver W. Pangburn. Barnes, 72 cents.

AMERICA STANDS FOR PACIFIC MEANS, by Arthur Charles Watkins. National Capital Press.

THE APOSTOLIC PREACHING AND ITS DEVELOPMENTS, by C. H. Dodd. Willett, Clark, \$1.50.

THE ART OF LIVING, by Norman Vincent Peale. Abingdon, \$1.00.

BEYOND HUMANISM, by Charles Hartshorne. Willett, Clark, \$2.50.

THE BIBLE HANDBOOK, by Thomas L. Leishman and Arthur T. Lewis. Associated Authors, \$2.75.

CAMPING AND GUIDANCE, by Ernest G. Osborne. Association Press, \$1.00.

THE CHRISTIAN EVANGEL, by John McNicol. American Tract, \$1.50.

CHRISTIANITY IN THE EASTERN CONFLICTS, by William Paton. Willett, Clark, \$1.50.

CHURCH AND STATE IN CONTEMPORARY AMERICA, by William Adams Brown. Scribner's, \$2.75.

THE CHURCH AND THE AGRICULTURAL SITUATION. Home Missions Council, 50 cents.

CHURCH GROUP ACTIVITIES FOR YOUNG MARRIED PEOPLE, by George Gleason. The Author, 715 South Hope Street, Los Angeles, California, \$1.00.

CHURCH MUSIC IN HISTORY AND PRACTICE, by Winfred Douglas. Scribner's, \$3.00.

CITY MAN, by Charles Hatch Sears. Harper's, \$1.50.

CONSUMERS' COOPERATION, The Annals, May, edited by J. G. Brainerd. \$2.00.

THE CROSS OF CHRIST, by George P. Pierson. American Tract, \$1.50.

EASTWARD, THE STORY OF ADONIRAM JUDSON, by Stacy R. Warburton. Round Table, \$2.50.

THE ETERNAL WORD IN THE MODERN WORLD, by Burton Scott Easton and Howard Chandler Robbins. Scribner's, \$2.50.

THE EVANGELISTIC SPIRIT AND THE LAYMAN'S TASK, by J. Russell Throckmorton. Methodist Book Concern, 25 cents.

EXCEPT YE REPENT, by Harry A. Ironside. American Tract, \$1.50.

THE EXPLORATION OF THE INNER WORLD, by Anton T. Boisen. Willett, Clark, \$3.50.

A FRESH APPROACH TO THE PSALMS, by W. O. E. Oesterley. Scribner's, \$2.50.

FRIENDSHIP TRIUMPHANT, Glimpses of the Life of Elsa Lotz, compiled by Hugh Hartshorne. Friends Book Store, \$1.10.

GOD, by Walter M. Horton. Association Press, 50 cents.

HAS THE CHRISTIAN CHURCH A FUTURE? by S. Tetley. Williams & Norgate, \$2.50.

THE HEART OF THE CHRISTIAN FAITH, by Francis Shunk Downs. American Tract, \$1.50.

ILLUSTRATED BIBLE GEOGRAPHY AND ATLAS, by Major C. R. Conder. Collins, 35 cents.

INTERMEDIATE WORSHIP SERVICES, by Nevada Miller Whitwell. Standard, \$1.50.

THE INTERPRETATION OF HISTORY, by Paul Tillich. Scribner's, \$2.50.

IS HEALTH THE PUBLIC'S BUSINESS? by James Rorty. *Social Action*, March 15, 1937. Pilgrim, 10 cents.

A Dictionary of the Bible, by John D. Davis, Ph.D., LL.D., is a handy one-volume library of Bible information, well known for its scholarly accuracy and conservative presentation of all facts and phases of Bible literature. Its 850 pages contain 6000 articles, 229 good illustrations and many colored maps.

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San Francisco 234 McAllister Street

JUNIOR STORIES FOR TODAY, by J. Vernon Jacobs. Standard, \$1.25.

LAMPS FOR WORSHIP, by Sue Randolph Griffiths. Standard, \$1.50.

LECTURES ON THE CONSTITUTION AND SUPREME COURT, by W. Erskine Williams. Wilkinson, \$1.00.

MAN'S SEARCH FOR THE GOOD LIFE, by A. Eustace Haydon. Harper's, \$2.50.

MEDITATIONS SUGGESTED BY BIBLICAL AND OTHER POETRY, by Laura H. Wild, Abingdon, \$1.00.

MISSIONS TOMORROW, by Kenneth Scott Latourette. Harper's, \$2.00.

MORE WORLD STORIES RETOLD, by William James Sly. Judson, \$2.00.

THE NEW CHILDREN'S DAY BOOK. Methodist Book Concern, 25 cents.

NONE OTHER GODS, by W. A. Visser't Hooft. Harper's, \$1.50.

OUR PERENNIAL BIBLE, by Helen Nicolay. Appleton-Century, \$2.50.

THE PARABLES OF THE GOSPELS, by Hugh Martin. Abingdon, \$2.00.

PARENTS AND THE AUTOMOBILE, PARENTS AND THE LATCH KEY, PARENTS AND PURSE STRINGS, by parents of children in Horace Mann and Lincoln Schools. Teachers College, Columbia University, 65 cents each.

PERSONALITY AND THE CULTURAL PATTERN, by James S. Plant. Commonwealth Fund, \$2.50.

PRACTICAL EXAMINATION OF PERSONALITY AND BEHAVIOR DISORDERS, ADULTS AND CHILDREN, by Kenneth E. Appel and Edward A. Strecker. Macmillan, \$2.00.

PSYCHOLOGY OF ADOLESCENCE, by Luella Cole. Farrar & Rinchart, \$3.00.

A REASONABLE FAITH, by Russell J. Clinchy. Willett. Clark, \$1.00.

THE RECOVERY OF IDEALS, by Georgia Harkness. Scribner's \$2.00.

THE ROLE OF THE TEACHER IN PERSONNEL WORK, by Ruth Strang. Teachers College, Columbia University, \$2.65.

RULE OF THE ROAD, by Anne Byrd Payson. Abingdon, \$1.50.

SNAPPY SKETCHES FOR THE CHURCH BLACKBOARD, by Paul E. Holdcraft. Stockton, 75 cents.

SOUL WINNING, by Silas D. Daugherty. Winston, \$1.00.

THE STORY BOOK OF CORN, by Maud and Miska Petersham. Winston, 60 cents.

THE STRUCTURE OF RELIGIOUS EXPERIENCE, by John Macmurray. Yale, \$1.50.

THE SUPERINTENDENT WANTS TO KNOW, by Oscar P. Campbell. Judson, 30 cents.

SURVEY OF WELFARE ACTIVITIES IN OKLAHOMA CITY, OKLAHOMA, by Fred A. Replogle and F. Lyman Tibbitts. Oklahoma City University Press: Part One, Sections One to Five, 25 cents; Part Two, 50 cents.

TEACHING PRIMARY CHILDREN, by Mary Grace Martin. Judson, 30 cents.

THIS GOLDEN SUMMIT, by Grace Noll Crowell. Harper's, \$1.50.

THOUGHTS ON LIFE AND DEATH, by William Ernest Hocking. Harper's, \$2.00.

THE TRIUNE GOD, by C. Norman Bartlett. American Tract, \$1.50.

WAR MADNESS, by Stephen and Joan Raushenbush. National Home Library Foundation, 25 cents.

WE ARE ABLE, by Luther A. Weigle. Harper's, \$1.00.

WHAT IS THIS MOSLEM WORLD? by Charles R. Watson. Friendship, \$1.00.

WHAT IT MEANS TO GROW UP, by Fritz Kunkel. Scribner's, \$2.00.

WHEN HALF-GODS GO, by Charles Lemuel Dibble. Morehouse, \$1.75.

WORSHIP, by Evelyn Underhill. Harper's, \$3.00.

THE YOUNG MOSLEM LOOKS AT LIFE, by Murray T. Titus. Friendship, \$1.00.

YOUR EVERYDAY SPEECH AND HOW TO IMPROVE IT, by William Norwood Brigrance. McGraw-Hill, \$2.50.

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Ingoltsby legend. Royalty \$5.00. In *Plays for Club, School, and Camp*. Samuel French, \$1.50.

THE HALLOWE'EN PARTY by Esther C. Olsen.

One act. 4 boys, 5 girls, 8-12 years of age. 15 minutes. A good time may be had without resorting to mischievous pranks. Baker, 25 cents.

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WITCHES' HOUR AND CANDLE LIGHT by Pauline Phelps and Marion Short.

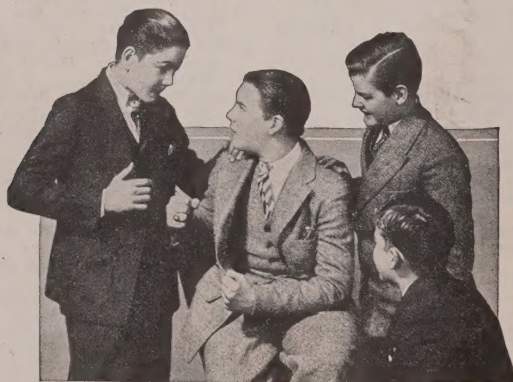
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